



The First Scand. Evang. Lutheran Church

of Racine, Wisconsin

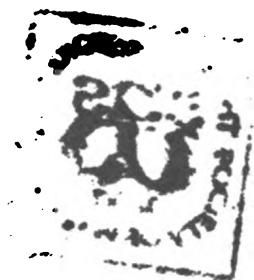
A Review of its History Through a Period of 75 Years

On the Occasion of the 75th Anniversary
of the Founding of the Church



WISCONSIN

Gathered from the Church Records by P. S. Vig
(English by H. Skov Nielsen)
Published by a Committee, 1926



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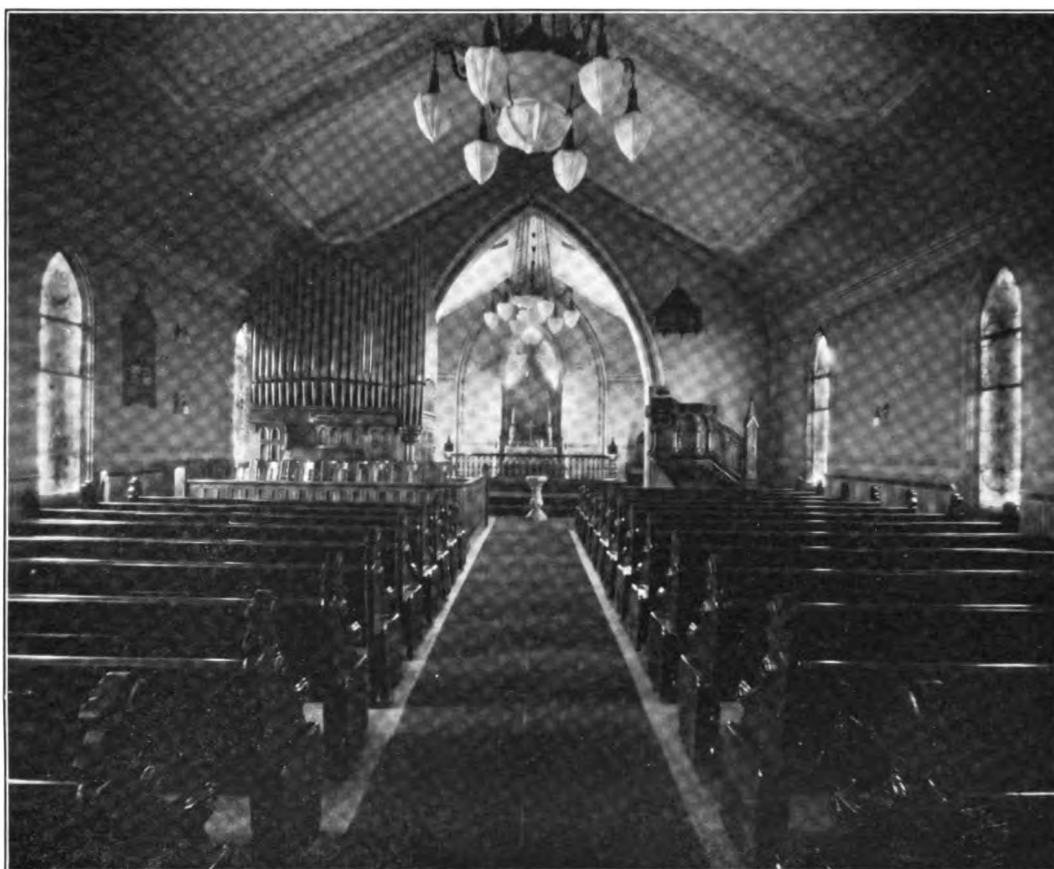
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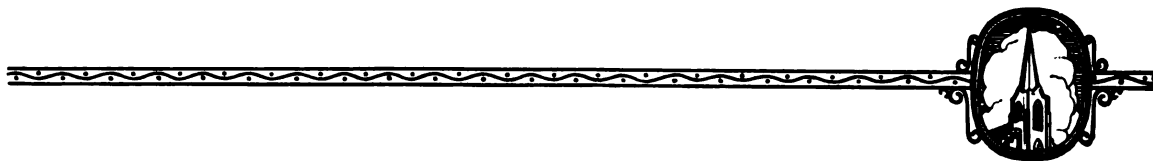


EMAUS DANISH EV. LUTH. CHURCH





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Introductory

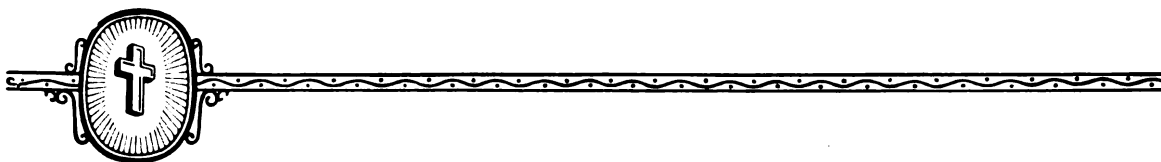
DANISH CHURCHES ABROAD



IN GIVING A REVIEW of the history of the oldest Danish church on the American continent, it will be of interest and importance to note at the outset that this church is by no means the oldest in foreign lands. Ever since 1620 when Denmark became a factor in world commerce, there were Danish colonies and Danish churches in many parts of the world. In Asia there were Trankebar on the southeastern coast of India, and Serampur not far from the present city of Calcutta. In Africa there was a Danish settlement on the so-called Gold Coast. In the western hemisphere were the Danish West Indies, now known as the Virgin Islands and belonging to the United States of America. All other Danish colonies here mentioned have long since passed under British rule, and their Danish churches as such no longer exist.

The history of these churches, however interesting it might be, lies beyond the scope of the present work. Let it suffice here to remark that each of these became a point of contact with the surrounding heathen population, and thus helped to make Denmark a pioneer in Protestant Foreign Mission Work. Danish churches were also established in early days in the Netherlands and in England, with both of which countries a lively commerce was carried on.

Each and all of these churches had this in common with our first church in Racine that they were Dano-Norwegian. This was only natural since Denmark and Norway were then under one rule. But while those in the Danish colonies proper remained a part of the state church of Denmark, and were served by pastors sent out from the mother country, that at Racine was from the very beginning a Free Church, holding only faith and language in common with the mother church, governing its own affairs and choosing and supporting its own ministers. There is also this further difference that the membership of the colonial churches were Danish subjects, principally officials and employees sent out by the home government and subject to recall or transfer at any time, while that of the Racine



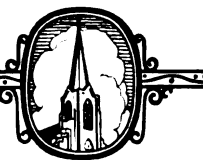
church was recruited from among the Danish and Norwegian immigrants who, though they had chosen to leave their native land for one of better promise, had not left the religion of their fathers behind. And while the colonial churches ceased to function as soon as external support was withdrawn, that at Racine has not only been able to survive, but has had a constant and healthy growth. Many of its present members are children or grandchildren of the founders. The services were at first conducted in the Norwegian language by Norwegian pastors, later in the Danish by men born and educated in Denmark. To-day Danish and English are used side by side, and the present pastor is born and trained in America. Nearly all of the present membership are American citizens by birth or naturalization, and several of them have held, and do now hold, offices of public trust. All of which would seem to corroborate the idea that religious life is independent of national and linguistic limitations. The First Scandinavian Lutheran Church of Racine furnishes practical and visible proof that those who hold otherwise are in error, and that the Lutheran Church possesses a high degree of vitality. As such, the history of this individual congregation will form a valuable contribution to that of the Lutheran Church in general. It is to be hoped that many other such contributions may be made.

THE DANES OF WISCONSIN

Wisconsin—in Denmark popularly called “Viskonsin” with the accent on the last syllable—was until 1815 a part of the Dominion of Canada. Hence the many French geographical terms still in use in the state. The territory was organized in 1836 and admitted into the Union as a state in 1848. This was at the time of the outbreak of the first Schleswig-Holstein war, and in that year according to government statistics a total of 210 Danes came to America, a greater number than in any previous year.

But there were Danes in Wisconsin even earlier. One of these was the widely known Charles William Borup who was the first banker in the territory of Minnesota, and who died at St. Paul in 1859. From 1829 to 1848 he operated a trading post at La Pointe, Wis. Here he married a woman whose father was a Frenchman and whose mother was an Indian. Their posterity are numerous and prosperous to this day.

A number of Danish settlements were made in Wisconsin in these early days. One such was at Hartland, where Danes from Lolland settled in 1847. At about the same time there must have been Danes in Racine county. Peter C. Lytken, who later lived at Thompsonville and at Whitesville, Racine county, wrote as early as 1847 to a Danish agricultural journal “Notes concerning agricultural conditions in the territory of Wisconsin in North America”. This article covered no less than 31 pages. Mr. Lytken came to America in 1844. In 1857 he was sent to the state legislature from Racine. It was possibly Lytken’s writings that attracted Peter Johan Mourier



to America. Mourier died a farmer at Racine, March 5th, 1853. On page 13 of "Handbook for Emigrants" (Christiania 1847) by L. J. Friberg, a Dane, we read. "There is a Danish settlement at Yorkville and Caledonia, Racine Co., where Messrs. Lytken, Mourier, and the portrait painter Lund live. Besides, there are scattered Danes in several other places."

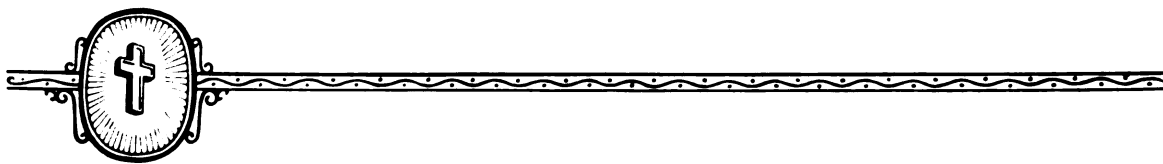
It is well known that Claus Lauridsen Clausen, from Ærø, the first Danish pastor in America, and his wife Martha Clausen, came to the Norwegian settlement at Muskego, Racine Co., in 1843. Several other Danes are known to have lived at Kenosha, Milwaukee, and other places prior to the year 1851. But not until the men from Langeland settled at New Denmark in 1848, those from Lolland at Hartland in 1847, and those from Sjælland at Neenah in 1848, did Danish immigration assume considerable proportions.

In 1852 the gifted propagandist Rasmus Sorensen, and family, came to America. He at once initiated a campaign of publicity in Danish papers, and later travelled extensively in Denmark inducing his countrymen to emigrate. It was largely through his efforts that Wisconsin became "The America of the Danes". And well up toward the year 1900, Wisconsin had more Danes than any other state in the Union. Many who later settled elsewhere had spent their first years in Wisconsin. Thus also the first Danes of Iowa, in Blackhawk, Clay, Shelby, and Audubon counties; and also many who later settled in Nebraska, Minnesota, and elsewhere.

DANISH CHURCHES IN AMERICA

In the course of the 18th century, several former pastors in the state church of Denmark, and other theologically trained men, came to America. They had, however, severed their connection with the Danish church and entered the service of the Moravians in Pennsylvania and North Carolina. Likewise in the 19th century, several such men came to America without exerting any religious influence upon their countrymen here. On the whole it must be admitted that the earliest Danish settlers in America had little use for matters religious in general, and for the Lutheran Church in particular. The more conservative among them joined the Episcopal Church. Thus Wolf at St. Paul, Lytken at Racine, the Christensen family at Hartland, etc. Some were spiritualists, as for example the zealous prohibitionist Nic. Henrik Jørgensen. He was a theologian from Denmark who came to America in 1847 and settled at Fond du Lac as farmer, merchant, and spiritualist propagandist. His followers had him elected County Register of Deeds. In 1850 he married an American woman by name Sarah Woods. The Danish engraver, Ludvig Massin, who married a woman from Racine, and who lived in Milwaukee in 1852, is said to have been a Swedenborgian.

In speaking of the first Danish church in America, it must be explained at the outset that its membership included Norwegians as well as



Danes, as had been the case in the churches of the various Danish colonies in early days. But is the church at Racine, then, the oldest Scandinavian church in America? That it probably is. At any rate it certainly is the oldest Scandinavian Lutheran church in Wisconsin, if not in America. As such, much interest attaches to its history, since it can be readily shown that its influence has been felt in other settlements and on the Danish people in America in general. Of this more later.

But even before the first Scandinavian Lutheran church was founded, a Danish student had graduated from a theological school in Wisconsin. This was Martin Frederik Sørensen, eldest son of the previously mentioned Rasmus Sørensen. This young man, after qualifying for entrance at the University of Denmark in 1843, emigrated to America in 1844. In New York he came in contact with the Episcopal Church and accepted an offer of free theological training in the seminary at Nashotah, Waukesha Co., Wis., from which institution he was graduated in 1849 or 1850. He was ordained to the ministry in the Episcopalian Church, in whose service he remained until his death at Council Bluffs, Ia., in 1889. Thus it will be seen that the first Scandinavian church in America did not get the first Danish theological candidate for its pastor. Nor did C. L. Clausen, the Danish pastor who served a Norwegian congregation in Racine county, become its founder. When the first Scandinavian Lutheran church was organized at Racine, Rev. Clausen was no longer there. Since 1848 he had lived at Luther Valley, Rock Co., Wis.



The Beginning (1851—1863)

PRELIMINARY REMARKS

“Racine”, which to-day is the geographical appellation applied to at least nine different places in America, was originally the surname of a great French writer who died in 1699. It is thus a reminder of the time when French influence was paramount in the territory concerned.

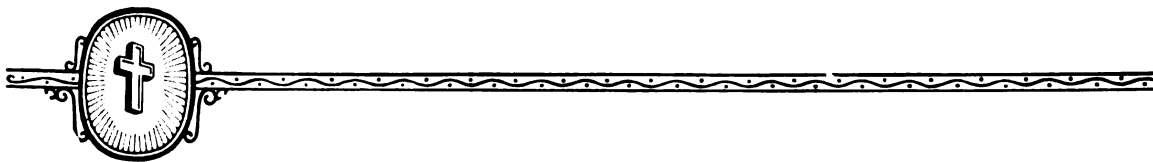
The term “Scandinavian”, though not generally meant to include us Danes, has often been used in this country to describe an organization of whose membership the Danish element constituted a large minority, as in the case of the church with whose history we are here concerned.

To render this history intelligible, and to guard against miscomprehension a number of things must here be made clear. In the first place that there was little wealth in the church at the beginning. Its members were mostly artisans and laborers, who lived from hand to mouth. Therefore it is little wonder that economic cares were heavy. At one time, according to the records, it was found necessary even to sell the church building to be able to discharge an indebtedness. Nor was it a large congregation. The membership roster for 1851—52 includes 8 families, and 19 single persons. For a long time the church was annexed to Milwaukee, with only occasional services, a condition not favorable for growth. Then, also, the membership consisted largely of people who had been dissenters from the state church of Norway, or had been recruited by such folk here. A church so constituted is not likely to be popular. On the other hand, the neighboring Methodists were aggressive and gained a number of proselytes, among whom was John S. Bangs, and probably other Danes.

But despite poverty and all other obstacles to growth, this handful of people managed to maintain the preaching of the Word of God among them. And for this the church of to-day owes them a debt of gratitude. For it has been demonstrated time and again that where people have been long without divine service, it is extremely difficult for the church to gain a foothold. And where children grow up without religious instruction, virtues wane and evils thrive.

* * *

The present history divides itself naturally into two parts. The first from the organization of the church in 1851 to 1871, during which period



it was served by Norwegian pastors as annex to other churches. The second part is the period from 1871 to the present day. During all of this time the church has been independent and self-supporting, and has been served by Danish pastors. But each of these two periods may again be subdivided as follows: From 1851 to 1863 when the church property was sold to satisfy a mortgage. From 1863 to 1871 during which time it had a resident pastor, and the property was redeemed and improved. From 1871 to 1897 when the congregation was a Danish Church. And from 1897 when it became a part of the United Danish Ev. Luth. Church in America to the present day.

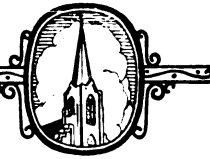
It is worthy of note that from the time of the founding of the church, immigration from the Scandinavian countries increased by leaps and bounds. During the decade 1841—1850 only 539 Danish immigrants came to America, and 17,000 Norwegians. 1851—1860 came 3,749 Danes and 36,070 Norwegians. From 1860 to 1868 came 9,362 Danes and 65,045 Norwegians. How many of these found their way to Racine and vicinity cannot be determined. Statistics show that in 1870 there were 1,294 Danes in Racine county, and 5,512 in the state of Wisconsin. In 1890 the total for Racine county had risen to 2,893 and for the state to 13,885. But the Danish population in 1860 is not given.

In 1850 Racine county had 14,973 inhabitants, in 1860 there were 21,360, and in 1870 the number had increased to 26,740. The community of Racine attained the rank of city in 1848, its population having reached the 3000 mark. In 1890 the population was 21,014, five years later it was 24,889, and to-day Racine is the second city in Wisconsin with more than 60,000 people.

Statistics show further that in 1850 there were 146 Danes in Wisconsin, and 8,651 Norwegians. In 1860 there were 1,150 Danes and 21,442 Norwegians. And in 1870 the number of Danes in the state was 5,212 while the Norwegians numbered 40,046. A study of these figures will show that the state of Wisconsin received a large share of the Danish and Norwegian immigration during the period 1850—1870. How many of each nationality came to the city of Racine, we are unable to say. But we do know that the first Norwegian immigrants came to Racine county in 1839, and that the first Norwegian Lutheran church in the county was founded in 1843. We also know that there were a few Danes in Racine county during the forties, but a strong influx of Danes to Racine did not occur until after 1860.

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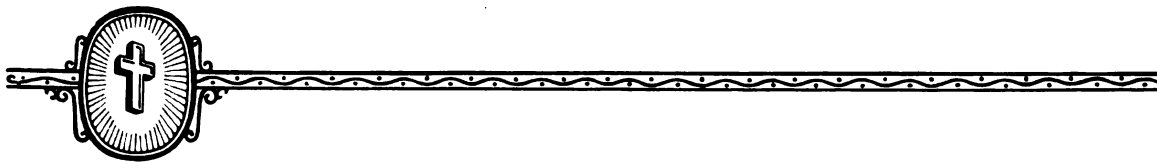
In order to be able intelligently to follow this history, it is essential to note that the period 1850—1871 was not only a time when a great many Scandinavian churches were organized, but it was also a period of storm and strife within the churches. Therefore it was also destined to be a period



when synodical lines were drawn. In 1843, when the first Norwegian Lutheran church in Racine county was organized, strife began between its Danish pastor, Rev. C. L. Clausen, and Elling Ejelsen, a Norwegian lay preacher who had won a large following among his countrymen in Wisconsin. He and his friends charged Clausen with worldliness and "Grundtvigianism". In 1846, at Jefferson Prairie, Wis., Ejelsen attempted to organize his friends into a separate synod on the basis of his "Old Constitution". This, however, precipitated strife within his own ranks, and some—among whom was Ole Andrewsen, first preacher in the Racine church—left Ejelsen and, temporarily, joined the Franckean Synod of New York. In 1851 these men again withdrew to join with certain Swedish and American sympathizers in organizing the Synod of Northern Illinois. Here the Norwegian and Swedish brethren remained until 1860 when they seceded to form the Scandinavian Augustana Synod. This body in turn was divided in 1870. One of its parts, the Swedish Augustana Synod, is now a very large and strong Lutheran body with headquarters at Rock Island, Ill. The other, the Norwegian Augustana Synod, existed up to 1890 when it was merged into the United Norwegian Church. Some of the pastors of the Scandinavian Augustana Synod, however, in 1870 joined the Norwegian-Danish Conference. Among these was Joh. Muller-Eggen, at the time pastor of the Racine church.

Having seen how Ejelsen's "Old Constitution" brought discord among his followers, let us now take a look in an opposite direction.

On January 4th, 1851, the three pastors C. L. Clausen, A. C. Preus, and H. A. Stub met at Luther Valley, Rock Co., Wis., with 30 delegates from 19 congregations for the purpose of organizing a new synod. As result of this meeting, the Norwegian Evangelical Lutheran Church came into being. Constitution and by-laws were drawn up and adopted, and officers elected. Rev. C. L. Clausen became Superintendent, with Rev. Stub as Vice. The fate of this "new" constitution proved similar to that of Ejelsen's "Old Constitution" of 1846. Within the next two years, a number of new ministers came over from Norway. Among these was Rev. H. A. Preus who later served for many years as president of the Norwegian Synod. At a conference held at Muskego in 1853, "Grundtvigianism" was "discovered" in article 2 of the constitution, which read: "The teaching of the church is that which is set forth in our baptismal pact and in the canonical books of the Old and the New Testament." A resolution to dissolve the synod was passed, a new constitution, purged of every trace of "Grundtvigianism", was adopted, and a new organization emerged under the name of "Synod of the Norwegian Evangelical Lutheran Church in America." This synod has always remained a sworn enemy of "Grundtvigianism" in any form, though indeed its own ancestors were tainted



with it. It also assumed a critical attitude toward each and all of the earlier organizations, which feeling was fully reciprocated.

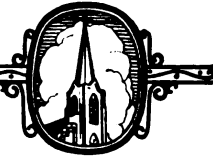
Possibly it should be here noted that in 1852 there were 18 Norwegian Lutheran ministers in America, in 1862 there were 34, and by 1872 the number in all the synods combined was 113.

The actual number of congregations existing at any given time is difficult to ascertain because the term "congregation" is so variously used. The Norwegian Synod numbered at its inception in 1853 a total of 28 congregations with only 7 pastors. It is obvious that these 28 could not all have been independent and self-supporting congregations. The early churches were found mostly in Illinois and Wisconsin. Many of them were small, and all were poverty-stricken. This was the pioneer period when the labor was great and the means few. Between 1850 and 1870 the country experienced several economic crises. That of 1857 was especially hard on the people of Wisconsin. Then, also, came the Civil War of 1861—65 with the subsequent shrinkage of Greenback values. All these things together exerted a decidedly depressing influence on industry and commerce. And this in turn was very hard on struggling congregations whose membership consisted almost wholly of wage earners.

ORGANIZATION AND EARLY HISTORY (1851—1863)

The First Scandinavian Lutheran Church of Racine was organized August 22nd, 1851, in the home of Mr. John Lawson. Previously no less than 15 preparatory meetings of the Scandinavian population had been held. According to the articles of organization, some of the purposes of the meeting were these: To organize an Evangelical Lutheran church, to arrange for the erection of a building suitable for public and private worship, and to call an evangelical minister to preach the Word of God in their own language and to seek to gather in such Scandinavian people as had no other church affiliation. A building committee was chosen, consisting of John S. Bangs, John Larsen, and Andrew Johnson, and directed to prepare plans for a church building 38 x 24 x 18 feet in size.

The report of this meeting was written in English and signed O. Andrewson, Aug. 24th, 1851. Another document signed by O. Andrewson, O. J. Hattestad, and Endre Sorly, and embellished with a triple seal, attests that John S. Bangs was chosen a trustee for three years, John Lawson for two years, and Andrew Johnson for one year. The original constitution is also recorded in English. It contains seven articles, but none on faith and doctrine. Article 4 reads: "Any person who has contributed to the building of the house of worship, and who shall contribute to the preaching of the gospel in said house, and the support of the house, shall be considered a member of the society and be entitled to a vote in the management of its con-



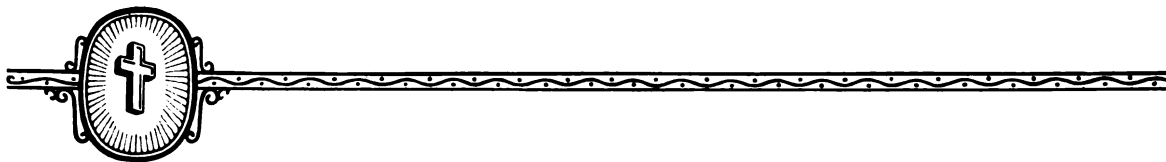
cerns during the year in which he contributes." Article 5: "The society shall annually on the 22nd day of August choose a trustee to fill the vacancy of the one whose term of office has expired", etc. Article 7: "This constitution may be amended at any annual meeting, two-thirds of the members voting in favor thereof." This constitution contained no unalterable articles. Such appear later.

No business meeting is recorded for the year 1852. During that year the first church building was probably erected. For the year 1853 three meetings are recorded. At that of January 18th, a draft of a constitution was submitted by a committee of five: Rev. H. L. Larsen, J. S. Bang and L. J. Bang (Danish, brothers), O. J. Hattestad, and John Lawson. The constitution, having been read in both Danish and English versions, was adopted by paragraphs, and with two additions. It was decided to open all congregational business meetings with prayer. That of May 16th, 1853, was opened with prayer by John S. Bang and closed in the same manner by H. Hansen. The meeting of December 1st, 1853, directed the building committee to audit the various bills for construction items and to report to a meeting a month later. It was voted to procure pulpit and pews as soon as possible. The meeting scheduled for December 29th, 1853, was not held on account of extremely cold weather.

On March 7th, 1854, officers were elected, and on October 9th a meeting held in the home of Lars Engerud decided to extend a call to Rev. A. Scheie of Milwaukee to serve the congregation for one year from Oct. 15th, 1854, preaching at intervals of six weeks. The salary was to be \$60 for the year. Rev. Scheie accepted the call.

July 16th, 1855, it was voted to call for contributions toward repairs to the church property, and to take up subscriptions for the pastor's salary for the coming year. September 24th, 1855, the arrangement with Rev. Scheie was renewed for another year, his salary being raised to \$70. The same meeting voted to take up Sunday school work, and to use the Norwegian text books. Reports of several meetings in 1855 and 1856 show controversy with John Larsen concerning money due him from the building of the church. This trouble was finally settled by allowing Mr. Larsen 12% interest on the money in question. On September 30th, 1856, the arrangement with Rev. Scheie was again renewed, and the sum of \$78.50 was subscribed as his salary for the ensuing year. Another subscription was taken to cover the cost of insurance on the church building.

In 1857 Rev. Scheie moved from Milwaukee to Minnesota. This left our church at Racine without preaching service. On September 26th a committee was chosen to procure a minister from the Synod of Northern Illinois, and to raise funds for his support. On November 9th a stormy extra session was held at which it was proposed to ask Rev. O. Andrewson



to resume the ministerial office in the church. A vote on the question was prevented by a noisy demonstration on the part of a faction wanting Rev. Thalberg, a Norwegian Synod man from Muskego.

On February 1st, 1858, it was decided to call Rev. Ole Hattlestad of Leland, Ill., and the sum of \$90 was subscribed as salary. From 1859 Rev. Hattlestad served as pastor of the church at Milwaukee, and Racine must again have been annexed, provided Hattlestad accepted the call. This, however, the records do not conclusively show. During the year 1859 no meetings were recorded. The congregation was without a pastor, and before long even the church property was forfeited.

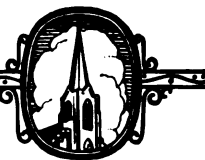
In 1860 another attempt was made to unite the church with that at Muskego. On April 2nd a joint meeting of the two congregations was held in the church at Racine. A member of the Muskego church, Mr. A. Grude, offered to advance the sum necessary to redeem the church property, provided he would be permitted to hold title until he should have been repaid in full with interest at the rate of 12%. The records fail to show what action was taken on this proposition. But the two churches did not unite. August 28th, 1860, the congregation met and subscribed money to pay a note given Mr. Paul Larsen on August 6th, 1858.

During the years 1861 and 1862 no business meetings were held, but the records show that the congregation was organized anew on August 10th, 1863. And that brings us to the second part of the history of the early period of the church.

PASTORS OF THE CHURCH



Past. Ole Andrewson. Ole Andrewson, whose original Norwegian name was Ole Andersen Aasen, was born in 1818 and came to America in 1841. He was converted the following year through the efforts of Ejelsen's friend Ole O. Hettletvedt. For about four years he was a lay preacher. In 1846 he was licensed by the Franckean Synod to serve a church in LaSalle Co., Ill. Having received a call from the churches of Milwaukee, Racine, and Muskego, he was ordained to the holy ministry at Cedarville, Ill., Sept. 20th, 1851, during the first annual conference of the Synod of Northern Illinois. Andrewson served the three churches until 1853 when he removed to Fox River, Ill. In 1856 he came to Clinton, Wis., where he lived and labored until his death in 1885. He is described as a gifted, earnest, and eloquent man. He was farmer as well as preacher. He had ten children, but left his large family in comfortable circumstances. During



the last five years of his life he served as president of the Norwegian Augustana Synod. He was probably known in Racine while yet a lay preacher. He helped organize the church twice (1851 and 1863). But he probably never lived in Racine. He was bitterly opposed by the Norwegian Synod as well as by the followers of Elling Ejelsen, and much criticised by both.

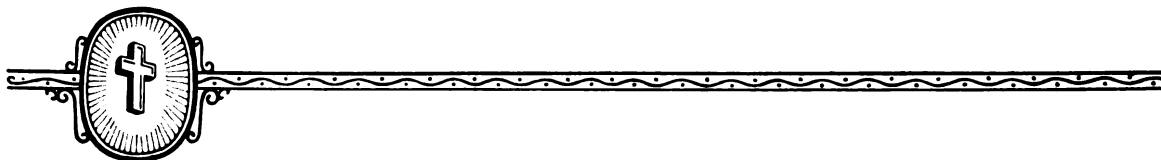
The second pastor of the church was **Hans (or Henry) Larsen**. Concerning this man there is little of record. He must have emigrated from Norway prior to 1848 since he studied at Hartwick Seminary, N. Y., 1848—51. He was present at the second annual conference of the Synod of Northern Illinois as a licenced preacher together with A. A. Scheie and John Johnson. Larsen was pastor of the Racine church from 1851 to 1853, but he was very sickly and often unable to fill the pulpit. Possibly he was only assistant pastor, since his term seems to coincide with that of Rev. Andrewson.



Past. O. J. Hattlestad.

One of the men who frequently filled Rev. Larsen's pulpit was **Ole Jensen Hattlestad**. This man was born in Norway in 1823. He came of old "Haugian" stock. His grandfather had been a teacher among the followers of Hans Nielsen Hauge in Norway. In 1845 he emigrated to America together with his parents and came to Muskego, Wis. From early years he had cherished a desire to become a minister of the gospel, but he saw no way to realize his ambition. The following story of his activity is as told by himself. —In 1850 he moved to Racine in order to join with his brother-in-law Knud Langeland in the publishing of the Norwegian newspaper "Nord-

lyset", which had been started at Muskego in 1848. Now the Norwegians and Danes of Racine had no pastor. Some of the Danes had joined the Methodists or Baptists and attempted to gather their countrymen in religious meetings, but their preaching did not contain the spiritual food that Hattlestad and kindred souls craved. It was this spiritual need that moved Hattlestad to begin to hold meetings and preach the Word of God in accordance with the Lutheran conception. At first only a very few attended his meetings, but gradually the number increased. In time a congregation was organized, and Rev. O. Andrewson was called to serve it. When he had moved away, Rev. H. Larsen came. This man was sickly and often unable to preach. He would then let Hattlestad fill his pulpit. Thus, without effort or volition on his own part, Hattlestad soon found himself in the role of a regular lay preacher. In the autumn of 1853 he was unexpectedly



called to take charge of the church at Leland, Ill. He was now examined and licensed by the Synod of Northern Illinois, and at the conference of 1855 he was ordained together with A. A. Scheie.

When the Methodists became active in Racine, and the Lutheran church was without a pastor, it was so arranged that Rev. Andrewson should go to Leland during the winter and spring, that Hattlestad might temporarily serve the church at Racine. After five years at Leland, Hattlestad returned to Wisconsin in 1859 and was pastor at Milwaukee for 16 years. After that he moved to Iowa where he remained until his death Sept. 7th, 1892. He served as president of the Norwegian Augustana Synod from 1870 to 1880, and from 1888 until that body was merged into the United Norwegian Church in 1890. In 1887 Hattlestad published his "Historical Notes on the Lutheran Church in America", an excellent treatise of 254 pages, which gives ample evidence that he was well informed and efficient although apparently wholly untutored. It will be seen from this sketch that Rev. Hattlestad was connected with the Racine church in the various capacities of member, lay preacher, license pastor, and ordained minister. Much credit is also due him for efforts toward organization of the congregation. It seems that he remained a poor man all his life.

Hattlestad's successor in Racine was **Andreas Aslaksen Scheie**. His surname would seem to indicate that on the maternal side he was related to the famous Norwegian author Bjornstjerne Bjornson, whose ancestral name was Ske (Spoon), originally the name of the family estate. Rev. Scheie's father was Aslak Aslakson, and his mother was Anna Bjornson Scheie. The author's grandfather was Bjorn Pedersen Ske, owner of the estate Ske. His daughter, Anna Bjørnsdatter Ske, is said to have married a man by name Peter Skojen; but even at that she might very well later have become the wife of Aslak Aslakson and the mother of Andreas Aslaksen Scheie.

Rev. Scheie was born February 27th, 1818, near Stavanger, Norway. In his home was poverty—and 16 children. He was next to the youngest. His early schooling was sadly neglected, but a pious mother influenced him for good. At the age of 11 he had to leave home to gain his own livelihood. He married at 20 and came to America in 1840. At Rochester, N. Y., he met Elling Ejelsen, with whom he came to Wisconsin and settled at Muskego. Here he was converted through Ejelsen's preaching, and began to take an active part in the religious life of the community. In 1844 he moved to McHenry county, Ill., where he owned a farm. Here he acted as colporteur and lay preacher. In 1848 he was called to serve the Norwegian congregations in LaSalle county, Ill. Here he remained until 1853 when the church at Milwaukee called him to be their pastor. Hitherto he



Past. A. A. Scheie.

had held license to preach from the Synod of Northern Illinois, but on October 7th, 1855, he was ordained. While in Milwaukee he served also the church at Racine, as previously noted. In 1857 he removed to Newburgh, Minn., where he remained until his death February 20th, 1885. Rev. Scheie organized many congregations, and built many churches. He was an eloquent and earnest preacher. Through home study he had acquired much knowledge. He left his widow and seven children in comfortable circumstances. On Rev. Scheie's removal from Milwaukee, the church at Racine was left without a pastor and, as already related, soon after without a church building also.

To all of these "Haugian" lay preachers and pioneer pastors, our Church, as well as also the various Norwegian bodies, owe a debt of gratitude. Their names are to be remembered with love and reverence forever.

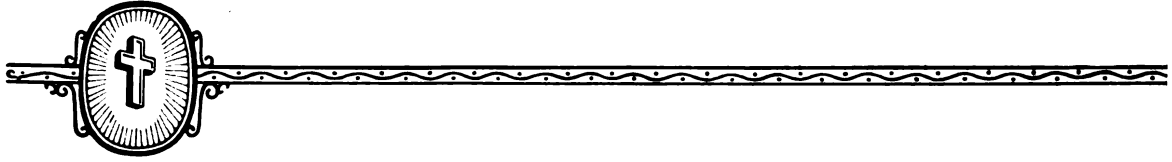
CHURCH OFFICERS

In this connection are also to be mentioned the names of 23 men who held office in the Racine church during these early years. The figures attached indicate the year when they first took office: John S. Bang, John Lawson (Larsen), Andrew Johnson, Endre M. S. Sorly, and O. J. Hattlestad, 1851; Knud Andersen Ringheim, Helge Simonsen, Christopher Tollaksen, H. Hansen, and L. J. Bang, 1853; O. Jorgensen, Anders Johnson, Anders Andersen, Lars Engerud, Knud Knudsen Bonde, Jacob Bruun, Christopher Olsen, and Knud Nielsen, 1854; Tollef Larsen, Jacob Jacobsen, Albert Andersen, and G. Olsen, 1857; Niels Olsen 1860.

CHURCH MEMBERS

On pages 11 and 12 of the earliest book of record are found these names of members of the First Scandinavian Ev. Luth. Church of Racine, when O. Andrewson was in charge (1851—1853):

Knud Knudsen and wife Engeber Knudsen.
Christian Kildahl and wife Margrethe Kildahl.
E. M. Sorly and wife Berte Sorly.
H. Simondson and wife Ellen Simondson.
Knud Ringheim and wife Letha Ringheim.
John Larsen and wife Anne Larsen.
Andrew Johnson and wife Karen Johnson
Finkel Finkelsen and wife Kari Finkelsen.



Unmarried members of both sexes: Jacob Jacobsen, Iver Christensen, Niels Olsen, Betsy Aae, Johanne Elisabeth Johnson, Anna Iversen, Andrine Halvorsdatter, Randy Iversdatter, Engeber Knudsdatter, Sara Evensdatter, Amund Tobias Amundsen, Mical E. Sorly, K. Ronne, Knud Johnson, John Henriksen, A. Storm, Asker Davids, Peter Elias Pedersen, Christence Krenstall.

The following were received into membership June 2nd, 1853, Rev. H. Larsen officiating. Thosten Andresen, K. Christensen and wife, Olaug Olsen, Bergit Hendriksen (wife of John Hendriksen), Anne Evendsen, Knud Nielsen, Albert Osten Andresen and wife Liva Andresen, Ole M. Sonstebo.

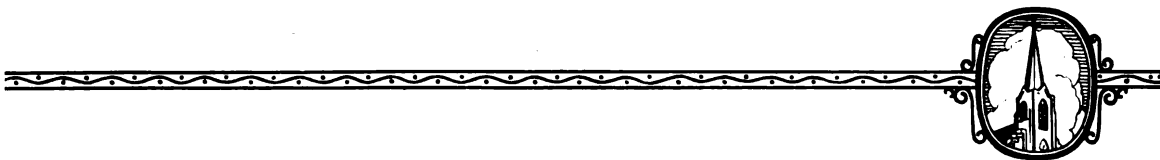
Note:—It is surprising that John S. Bang is named as trustee but not as member of the congregation. Bang was a Dane, married to an American woman. From 1852 they were members of an English Methodist church in Racine. Having lost his property during the crisis of 1857, he moved to Grand Rapids, Mich., where he died in 1861. Possibly Bang, being well known in Racine (member of the city council in 1852) was elected trustee without being a member. Several of those mentioned as such turned Methodists later.

EARLY BAPTISMS

On page 237 of the church record is found a list of baptisms performed in the church during the earliest years. The first recorded is that of "Weliom Rone", born Nov. 6th, baptized Nov. 24th, child of Kjel Ronne and Elisa R. This child's name was undoubtedly William Ronne, but the spelling is here and throughout Rev. Andrewson's part of the record "phonetic". The record shows that O. Andrewson baptized 6 children in 1851 and 1852, and O. Hattlestad 1 in 1854. Rev. A. Scheie baptized 23 children in the years 1854—1857. O. Andrewson 1 in 1857. P. Andersen 1 in 1858. From 1859 to 1865 there were 23 baptisms performed by various ministers, but mostly by Rev. Hattlestad. Rev. J. P. Gjertsen baptized 31 children between June 25th, 1865, and July 29th, 1867, many of whom were of Danish parentage. From August 4th, 1867, to July 1st, 1871, a total of 120 baptisms were performed by Rev. J. Muller-Eggen. From this time on, the names of the sponsors are also recorded.

CONFIRMATIONS

But few young people were confirmed in the Racine church up to the time of Rev. Adam Dan. On page 14 of the record we are told that Johan Engerud, Johan Johnsen, and Olaf Johnsen were received into membership



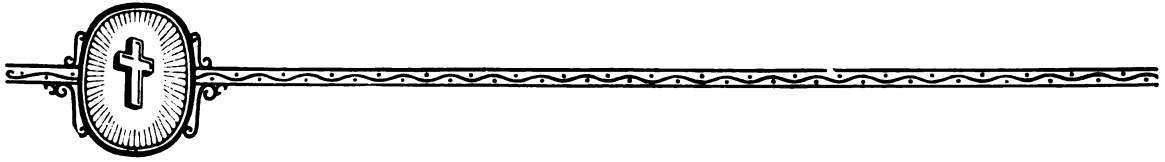
by confirmation. On July 1st, 1866, three young people were confirmed by Rev. J. P. Gjertsen, and a total of 8 were confirmed by Muller-Eggen.

MARRIAGES

No marriages are recorded prior to the time of Rev. Gjertsen. During his term 16 couples were married in the congregation. Among these were Jorgen Lamp and Hanna Larsen, who were married at the home of Rasmus Vibbert at 4 o'clock in the afternoon of February 22nd, 1867. Rev. Muller-Eggen performed altogether 60 marriages in Racine.

BURIALS

No record of burials appears to have been kept prior to the term of Rev. Adam Dan, beginning 1871.



The Period 1863—1871

REORGANIZATION

During this period Danish immigration to Racine assumed comparatively large proportions, and soon the Danish members were in majority in the church. In the meantime the church property had been redeemed. The congregation was no longer annexed to Milwaukee, but had its own resident pastor. In 1870 a minister was called direct from Denmark. This had not been done by any Danish church in America prior to that time. It not only shows Danish influence in the congregation, but also that the Norwegian pastors serving the congregation at this time were of a type different from those of earlier years. Surely no Haugian lay preacher would have advised such a step. We shall now take up the further history of the church from the time of its reorganization in 1863.

On August 10th, 1863, a meeting was held at the home of Finkel Finkelsen to attempt a re-organization of the church. Present were Rev. Hattlestad from Milwaukee and Rev. Ole Andrewson from Clinton. The latter opened the meeting with Scripture reading and prayer. He was then elected chairman of the meeting. Lars Engerud became secretary. Rev. Hattlestad now took the floor to urge the importance of re-establishing the church and the acceptance of sundry articles of faith and doctrine, of which the following was adopted by the meeting.

“This congregation accepts the Holy Word of God as recorded in the Bible, as sole rule and guide for faith, doctrine and practice. It also accepts as its confession of faith the three ancient symbols, the Apostolic, the Athanasian, and the Nicene, together with the unaltered Augsburg Confession and Luther’s Small Catechism.”

After Rev. Andrewson had spoken of the causes leading up to the forfeiture of the church property, and the necessity of having it redeemed, Mr. H. Pedersen offered to loan \$400.00 for the purpose, he to hold a mortgage for the amount. This offer was unanimously accepted.

A committee was now elected to confer with Wapnita (probably Van



Pelt) about the redemption of the property. The members of this committee were: L. Engerud, N. Olsen, C. Olsen, H. Pedersen, and C. O. Hageman. The gathering then adjourned to meet again on August 26th to elect officers.

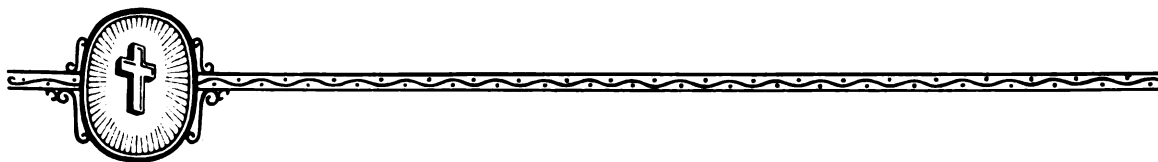
At the adjourned meeting of Aug. 26th, Rev. Andrewson again served as chairman and L. Engerud as secretary. It was voted to strike from the record of the preceding meeting the adoption of the article on faith and doctrine, for the reason that the same had been found to be already embodied in the constitution of the church. A resolution was adopted setting forth that inasmuch as the church organization had never been formally dissolved, even though it had been inoperative for a time, and the property forfeited, the original organization and incorporation were regarded as still in force. This was found to be in accord with the laws of the state of Wisconsin.

The committee elected to confer with Van Pelt now reported that he was to have \$525.00 to release the church property. Of this sum, the \$400.00 had been paid him in hand. The remainder was to be paid him in 30 days, whereupon deed would be given. When C. O. Hageman asked where the \$125.00 was to come from, H. Pedersen agreed to furnish that sum also in addition to the \$400.00, on condition that he be given a mortgage for the entire \$525.00, same to run for two years at six per cent. He further agreed to accept part payments in sums of 50 or 100 dollars at any time. In the subsequent election, H. Pedersen became trustee, deacon, and treasurer of the congregation. Rev. Andrewson promised to give service one Sunday each month, and Rev. Hattestad would also preach for them at times.

At a special meeting on August 19th, presided over by H. Pedersen, it was decided to have the church building repaired and a fence and a walk built. Mr. Pedersen undertook to do this work. Enevold Grude was to ascertain the cost of painting the exterior of the church building.

On Dec. 9th, 1863, Mr. Fr. Wiese, a Dane, was elected deacon. This man later became a minister in the Norwegian Synod. He was the first pastor of the Danish church at Indianapolis, Ind. He has now retired from the ministry and lives in Dane county, Wis.

The question whether or not to use the ritual of the Norwegian church came up at the meeting of February 17th, 1864. H. Pedersen moved that the old country ritual be followed. Vote was taken by ballot. The result was 24 votes for, 10 against. Rev. Hattestad then inquired if those opposed would be governed by the will of the majority. Everyone replied in the affirmative. Rev. Hattestad now read the constitution of the Evangelical Lutheran Church by paragraphs, and it was thus approved by the meeting. When the question of calling a pastor came up, Rev. Hattestad pointed out that Rev. O. Andrewson had officiated as pastor since August 26th, 1863.



It was decided to ask Andrewson if he would continue serving the church now that the official ritual of Norway had been adopted. A committee was elected to endeavor to persuade other Scandinavian people to join the congregation. It was also decided to hold regular Sunday services even when no minister could be present, and to establish a Sunday school as soon as possible.

THE PASTORATE OF REV. J. P. GJERTSEN

At a meeting held Nov. 10th, 1864, M. Falch Gjertsen was chosen secretary, Hans Pedersen treasurer, J. Evenson trustee, and deacons Henrik Madsen, Jens Rasmussen, and Niels Olsen. Rev. J. P. Gjertsen, present at the meeting, accepted a call to serve the church temporarily for a year. It was decided that the pastor's salary should be paid quarterly in advance. Rev. Gjertsen was asked to address an appeal to other Lutheran churches for help to lift the encumbrance from the property. This he promised to do.

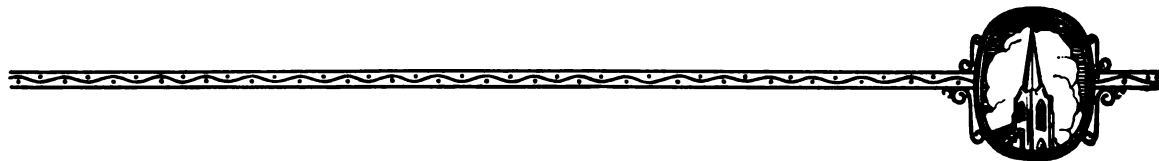


Past. J. P. Gjertsen.

At last the church had its own resident pastor. Eleven new members were received. From this time on until July 19th, 1867, the church records are in Rev. Gjertsen's beautiful hand. They are too complete and detailed to be copied here. Let it suffice to say that they indicate a period of order and efficiency. Sunday school work is taken up in earnest with the minister at the helm. A complete list of members with detailed information is to be prepared.

The meeting of April 7th, 1865, discussed the funding of the church debt, the relation with the Methodists, a request for aid toward paying the salary of a professor at the theological school of the Augustana Synod, and the question of lodging the delegates to a ministerial conference proposed to be held in Racine. The total amount of the debt was now \$387.00. In regard to the Methodists, the pastor referred to his two lectures on the subject, in which he had maintained that there can be no intercourse between them and us. Finkelsen held that all should be permitted to lead in prayer at the meetings. The church council fully approved of the pastor's attitude, and the question was herewith laid on the table till after the conference. Arrangements were made to care for 14 delegates.

The July 27th meeting took up the case of Henrik Madsen, who was a deacon in the church but had now become a saloon-keeper. This was found to be contrary to the constitution, and the meeting proceeded to elect



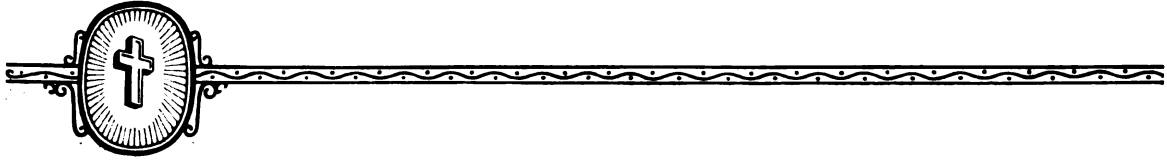
another deacon in his place. Madsen was to be permitted to retain his membership provided he gave up the saloon business at once. This he found impossible on account of the loss it would entail. The Sunday school work had proven a blessing for the children of the congregation, and qualified members were urged to lend their help as teachers.

On November 6th, 1865, seven officers were elected, of which no less than five were Danes. It was voted to strike the names of Mr. Finkelsen and Niels Olsen from the membership list because their attitude toward the church and its pastor had become a matter of public offense. The action was ordered made a matter of record for the benefit of posterity. During a discussion of the pastor's salary—a current topic, as it seems—the minister maintained his right to employ one-third of his time in work other than that of this church in order to be enabled to provide for his family.

A special meeting was held Nov. 23rd, 1865, at the request of Rev. Gjertsen, concerning whom certain persons had circulated false and malicious reports. One of these persons was M. Thorkildsen, who charged the pastor with profanity. The pastor brought out witnesses to prove that Thorkildsen was lying. He, however, stuck to his charges. The meeting then voted to expel him from membership. He in turn threatened legal action. These were indeed stormy times.

On Jan. 26th, 1866, Finkel Finkelsen, sr., was expelled from the church by a unanimous vote. It was decided to take up a subscription toward paying off the mortgage within the next month. Whatever then remained, Mr. Hans Pedersen agreed to carry for the present. On March 1st the total debt and accrued interest was found to amount to \$412.80, and the recent subscription totaled \$154.50. Of this amount, \$30.00 had been subscribed by the church at Leland, Ill., and had not yet been paid in. The debt was thus reduced to \$258.30. A desire was voiced for Wednesday evening devotional meetings in the church. These the pastor readily consented to hold. But from this time on, Rev. Gjertsen's troubles multiplied fast. His opponents were many within and without the church, and they were active in secret as well as in the open. Within the church, it seems to have been largely Norwegian members who were in opposition, and of these Christopher Olsen was a leader in the efforts to drive the pastor away. On the contrary, the Danes—with the possible exception of Hans Pedersen—remained loyal to the pastor.

Between June 6th, 1866, and July 18th, 1867, no less than nine meetings were held for the purpose of electing a pastor. The choice lay at first between Gjertsen and Hattlestad. Later between Gjertsen and Muller-Eggen. Gjertsen had from the beginning a majority of the votes. More

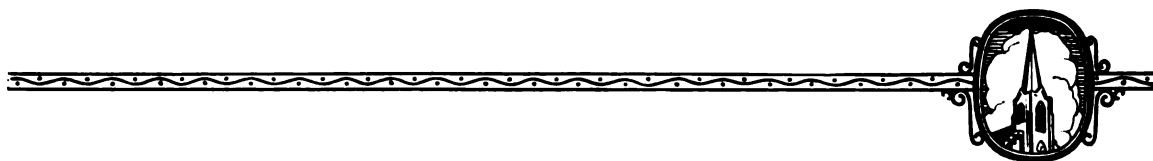


Danes joined the congregation from time to time. Professor Hasselquist, president of the Scandinavian Augustana Synod came to Racine several times to preach. But the unrest continued. Rev. Gjertsen had received a call from Bostwick Valley, La Crosse Co. This he was prevailed upon to return.

Under date of April 2nd, 28 members of the congregation issued a declaration directed to the president of the Synod, Prof. Hasselquist, in which they complained of the abuse their pastor had been subjected to by some of the members. The declaration testified to the zeal of the pastor, who had served the church faithfully under the most trying circumstances and had increased its membership from a mere 21 to more than 130. Of the 28 signers of this declaration 25 were probably Danes. When the declaration, which comprised eight paragraphs, was read before the congregation and submitted to a vote, Christopher Olsen and Hans Pedersen voted against it. These same men also upon occasion refused to produce the church records.

On July 18th, 1867, a committee appointed by the Synod to investigate and settle matters in Racine appeared at the congregational business meeting. This committee consisted of the pastors J. Olsen, S. M. Krognes, and E. C. Carlsen. The last named was prevented by sickness from acting. They were successful in their efforts to create harmony between the factions, but only at the expense of the pious pastor. Rev. Gjertsen was let out, and J. Muller-Eggen was elected to succeed him. S. M. Krognes, who acted as secretary for the meeting, has left a very pretty report in the records. But the fact remained: Gjertsen's opponents won the day. They it was who had caused the trouble, but with aid from the Synod they had compelled the pastor to retire. Rev. Gjertsen himself added a brief statement to the effect that he bore no ill will toward his opponents for what they had done, and that for as far as he was concerned all strife was past and only to be forgotten.

As previously shown, Gjertsen was the first resident pastor. And since he came direct from Norway, he was entirely ignorant of Scand.-American church politics, the origin of which may be traced to Racine county, Wis. As far as can be seen from the records, Gjertsen was the first of the pastors of the church to wear the ministerial robes at church services. In the report of a meeting held June 6th, 1866, to receive nine new members, we read that the use of ministerial robes was sanctioned for this church, just as they were already being used in the annex church at Bostwick Valley. Rev. Gjertsen's term of service at Racine was, then, from Nov. 10th, 1864, to July 18th, 1867, after which he became pastor of the church at Winnecome, Wis.



THE PASTORATE OF J. MULLER-EGGEN (1867—1871)



Past. J. Muller-Eggen.

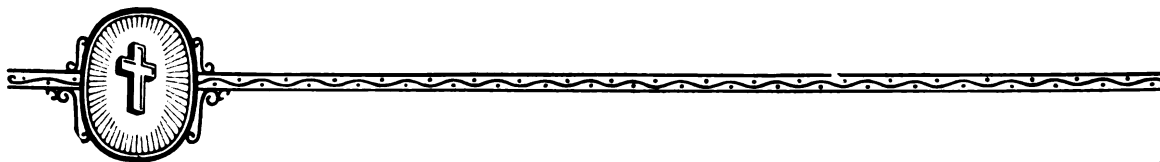
While Rev. Gjertsen was 61 years of age when he came to Racine, Muller-Eggen was only 26. His election took place at a meeting held on July 31st, 1867, with Rev. Krognes of Chicago as chairman and Torger Gronlund as secretary. Rev. Muller-Eggen received the vote of all 24 members present at the meeting. His salary was to be \$250.00 per year for services on two Sundays of each month. He was urged to take over the charge as soon as possible.

At the meeting of August 26th, 1867, Chr. Olsen, who was at the time the virtual owner of the church property, agreed to turn it over to the congregation subject only to a mortgage of \$200.00. The following constitutional paragraph was adopted at this meeting:—"In case of schism within the church, which God in His mercy forbid, the church property shall belong to that part which remains loyal to the Norwegian division of the Augustana Synod. And should a separation take place within that body, then shall the said property be held by that part of the congregation which remains in accord with the plurality of the pastors of the said Norwegian division, provided however, that these do not teach or tolerate any un-Lutheran doctrine."

At the same meeting a committee was elected to prepare and submit plans for the enlargement of the church auditorium, since it had now proved altogether too small. The members of this committee were Hans Pedersen, Chr. Olsen, Brown, Engerud, Jens Pedersen, and P. Johannesen. The church council of the previous year moved the re-instatement to membership of the two carpenters Thorkildsen and Finkelsen, sr., on the ground that the council had been misled when they sanctioned their expulsion. The motion was carried by a rising vote.

Mr. Hans Pedersen proposed the **introduction into the church service of the Lutheran chant**, provided it was agreeable to the pastor. This was a common desire among the Danish members, and it was shared by a goodly number of the Norwegians. The motion was carried by a unanimous vote.

The committee on improvements reported to a special meeting held on Sept. 9th, that the cheapest and best way to increase the seating capacity of the church would be to build a gallery. This report was adopted. Hans Pedersen undertook the building of the gallery and also to put the grounds in proper condition. To defray the expense of these improvements



each male member was assessed the sum of one Dollar. It was decided to hold Sunday-School every Sunday afternoon at 3 o'clock. The Norwegian children were to be taught from Norwegian text books and the Danish children from Danish books.

On Jan. 13th, 1868, Chr. Olsen gave bond for deed to the church property. At that meeting it was shown that of the 167 members on the roster, no more than 100 were active at this time. The pastor suggested that since the Danish members were now in majority, more of the church offices should be held by them. Lars Chr. Rasmussen and Lars Larsen, both Danes, were then elected deacons. The pastor announced that he had been challenged to debate with the Advent preacher **John G. Matheson**, and that he desired an expression from the congregation on the matter. The meeting did not favor such a debate. Rev. Muller-Eggen had already delivered two public lectures at the court house on the subject of Adventism. That was held to be sufficient. It was decided to take out insurance on the church property in the sum of \$1000.00.

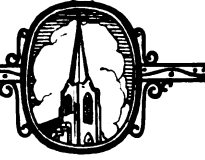
On March 23rd, 1868, it was decided to add 20 feet to the length of the church. A building committee of seven members was constituted. Among these were Hans Pedersen and Lars Larsen. The sum of \$426.00 was subscribed for building purposes. Of this sum \$100.00 was paid in advance. The pastor's salary was raised to \$500.00 from May 1st.

May 18th, 1868, a closely specified plan for decorating the church interior was adopted. "Painter" Hansen undertook to do the work for a consideration of \$225.00. (July 6th, 1868).

On Jan. 20th, 1869, "Student" Lund was engaged to teach summer school in the congregation. It was also decided to increase the insurance on the building to \$2000.00.

The meeting of March 30th, 1869, discussed the proposed division of the Augustana Synod. The subject was introduced by the pastor. After the discussion, the congregation voted in favor of division. It was decided to rent a house where needy immigrants might find temporary shelter. Fr. Pedersen, H. P. Svendsen, and Chr. Olsen were elected to collect funds for the pastor's salary.

On May 10th, 1869, H. P. Svendsen and Martin Christensen were elected trustees to succeed Hans Pedersen and Chr. Olsen. Valdemar Camillo was elected book-keeper for the treasurer. A collection was ordered taken on the following Sunday for the benefit of the organist. J. Rasmussen was chosen delegate to the conference of the Augustana Synod in June. Permission was given "Missionary" Madsen (later pastor and photographer S. C. Madsen) to conduct Bible classes in the church. The trustees were directed to attempt funding the church debt by a general



subscription. It was voted to begin to use the Danish hymn book after three months along with the Norwegian.

At the meeting of July 26th, 1869, it was announced that a certain firm in town had offered to donate a dozen chairs to the church. A note of \$50.00, held by Johan Jensen (member of the church in 1867. Still lives in Racine) was ordered funded by subscription. Rev. Muller-Eggen gave a report from the recent synodical meeting.

On Oct. 18th, 1869, a need appeared for additional seats for the coming church dedication. Chr. Olsen agreed to provide them, necessary expenses to be borne by the congregation. Martin Christensen, who at the previous meeting had been guilty of un-Christian conduct, and has shown no sign of repentance, was expelled from membership, "though with modification" says the record.

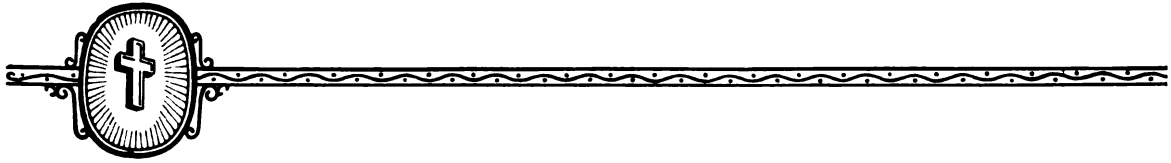
The meeting of Jan. 24th, 1870, chose N. Bertramsen secretary. Also voted to organize a 5 cent society the income of which was to be applied toward discharging the indebtedness. Ten hymn books were ordered purchased for use in the church. Chr. Olsen had requested payment of his \$200 note on May 1st.

Report of the meeting of Febr. 21st, shows that Mr. Lund was engaged for the third time to teach summer school, and that N. Bertramsen had collected the sum of \$22.50 to aid a needy countryman, but that the party in question had proven unworthy, and for that reason had not been given the money. It was then decided to give \$5 of it to each of two needy families, one Danish and one Norwegian, and to turn the balance over to the church treasury. The pastor brought up the question of raising \$100 for the seminary at Marshall. It was decided to raise it by subscription. Joh. Jensen was elected deacon to fill the place of Lars Larsen, who was leaving the city. David Andersen resigned as janitor, and Rasmus Clausen was chosen to succeed him.

The meeting of March 21st, 1870, elected A. P. Munk (member 1867, now living) deacon and re-elected Fr. Pedersen. A committee was constituted to try to borrow from 200 to 400 Dollars on best possible terms. The congregation was at that time \$100 in arrears on the pastor's salary.

On May 30th, 1870, it was voted to sever all connection with the Norw.-Danish Augustana Synod on account of the strife carried on for several years within the Synod concerning the rituals, and for the present to remain without synodical affiliation. The constitutional paragraph concerning title to the church property was annulled. In this connection it should be noted that Rev. Muller-Eggen was elected secretary of the Norw.-Danish Conference organized the same year.

At the meeting of Aug. 9th, 1870, some members voiced discontent in regard to the subscription taken in favor of the seminary at Marshall.



They seemed to think that their withdrawal from the synod has cancelled the obligation. The pastor held that a promise should be kept, and no further objections were made.

Rev. Muller-Eggen now tendered his resignation because he felt that as secretary of the newly organized Conference he could not do justice to the work of the congregation. He, however, agreed to continue serving the church until the following spring, and in the meantime help secure a successor. In this connection he called particular attention to **a certain missionary in Africa who, he thought, would make the congregation a good pastor.** This missionary was Adam Dan, known to Muller-Eggen through correspondence with Vilh. Beck, to whose organ "Indre Missions Tidende" Muller-Eggen had contributed articles on the need for pastors among the Danish people in America.

The meeting of Sept. 13th, 1870, was a continuation of the previous one. At this time it was voted to contribute \$200 toward defraying the expense of Adam Dan's journey to America, even though it **be necessary** to borrow the sum. The money was to be available before the end of the month.

On Dec. 8th, 1870, it was decided to have a Christmas Tree in the church. A collection was to be taken for the purpose on the 4th Sunday in Advent. This was probably their first Christmas Tree.

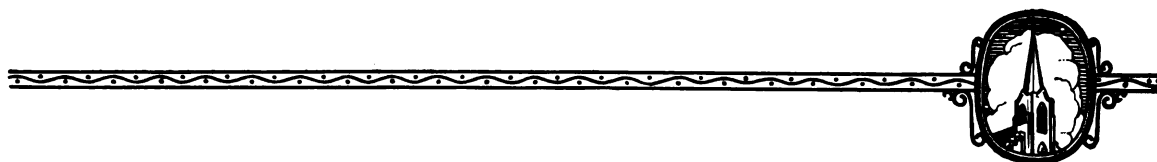
On Jan. 30th, 1871, the congregation voted to demand repayment of the loan made by Rev. Muller-Eggen to Borschenius for the Marshall seminary, since they were no longer a part of the synod. A new resolution was passed in regard to property holding. In case of separation the property was to be held by that part which **remained faithful to the constitution of the congregation and the symbols of the Lutheran Church.** A declaration was to be formulated in answer to Rev. Andrewson, and a copy sent to the Augustana Synod. This declaration took the form of a lengthy theological treatise. It must have been written by Rev. Muller-Eggen, now a member of the Conference, while Rev. Andrewson remained in the service of the Synod.

On May 12th, 1871, Mr. Camillo suggested writing to New York, Quebec, and Chicago for information about Adam Dan. This Niels Bertramsen, the secretary, promised to do.

At the meeting of June 30th, 1871, Adam Dan was present. And this brings us to the close of the second period of our history. The church was now 20 years old, and the city of Racine three years older.

* * *

It will be of interest to note that during the period 1863—71 several other Danish organizations appeared in Racine. The Scandinavian Baptist



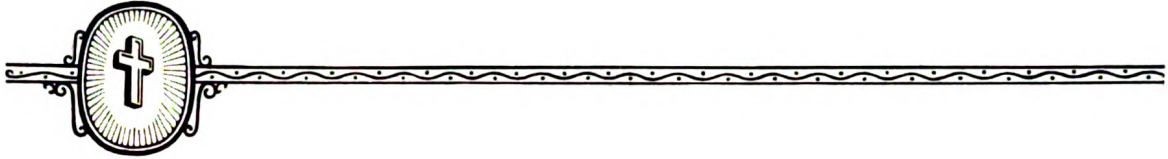
Church of Racine was organized in 1864 with five original members. The Baptists have always been especially aggressive in their relations to Lutherans, whom they regard as un-baptized. It was as result of persistent efforts that the small beginning was made. Their number was later augmented by several immigrant arrivals. The Adventist apostle John G. Matheson has been previously mentioned. There is still a small Adventist congregation in Racine. It was probably founded by Matheson. On page 148 of his autobiography he says: "In Racine the glad tidings of our Savior and His coming kingdom was received with joy, and a congregation was organized. These brethren were mostly Danish." An organization of a different character is the Dania Society, which was organized in the house of Hans Pedersen on May 19th, 1867, with nine charter members. These were Julius H. Stahr, Pres. and Treas., O. R. Brown, Sec., Lars Rasmussen, H. C. Hansen, P. Jorgensen, J. Rasmussen, Hans Petersen, Rasmus Larsen, Niels Jorgensen. Several of these men have been previously mentioned as members and officers of the congregation, and the most cordial relations existed from the beginning between this organization and the church.

GJERTSEN AND MULLER-EGGEN

Johan Peter Gjertsen was born Oct. 25th, 1803, in Askvold, Sandfjord, Diocese of Bergen, Norway. He studied in the city of Bergen and became a school teacher. For a period of five years he was an active temperance worker and lay preacher. In 1841 he married Bertha Johanna Hansen. In 1864 he emigrated and came to Racine. Having received a call from the church at Racine, he was ordained to the ministry by the Scandinavian Augustana Synod in 1865. The period of his ministry at Racine has already been covered. He died at Stoughton, Wis., Febr. 23d, 1892.

Gjertsen was deeply interested in mission work among the Jews. He helped organize the Zion Society and served as president of the organization until 1883. The last 19 years of his life he spent among his children at Stoughton. Two sons became ministers among the Norwegians, and a daughter married Rev. Th. H. Dahl, at one time president of the United Norwegian Church. In 1881 Rev. Gjertsen published 'Mission Songs for Israel.' He was one of those Norwegian pastors who remained friendly toward the young Danish Church. Several songs and short articles from his pen were printed in "Kirkelig Samler".

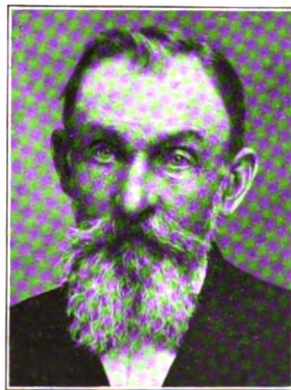
Johannes Muller-Eggen was born near Trondhjem, Norway, on April 20th, 1841. In early years he led a much varied life. He clerked in the store of his uncle in Trondhjem, prepared to enter the University, appeared on the stage, studied for the ministry, and organized and conducted a preparatory school at Trysild. After coming to America in 1865, he studied for the ministry at Paxton, Ill., and was ordained in 1867 to



take charge of the church at Stoughton, Wis. The same year he accepted a call from Racine, and he served the two churches for a period of five years. He made his home in Racine, where he also served one year as teacher in the high school. From Racine he moved to Luther Valley, near Beloit, Wis. From 1883 to 1906 he was pastor of a church at Lyle, Minn. Rev. Muller-Eggen belonged to the Augustana Synod until 1870 when he helped organize the Norw.-Danish Conference, and he became a member of the Norwegian Church in 1890. He held office in all three synods. He was the first secretary of the Conference, and later vice president. In 1886 he was elected to the presidency but declined on account of failing health. He was twice married and was the father of six children by his first wife. Rev. Muller-Eggen is the author of a series of pamphlets on various religious subjects. He was a gifted and forceful preacher, to which fact the record of his ministry at Racine bears ample witness. His diligent efforts to draw Danish ministers to America deserves special mention here. He died April 30th, 1913.

When Muller-Eggen, on the recommendation of Vilh. Beek, secured Adam Dan to succeed him in the ministry at Racine, it was in the belief that Dan was an "Inner Mission" man. When he proved otherwise, Muller-Eggen opposed him strenuously. For "Grundtvigianism" was to him as a pestilence. Many years later, however, the two men met in true Christian friendliness.

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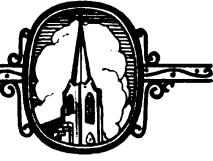


Mr. Frederik Petersen



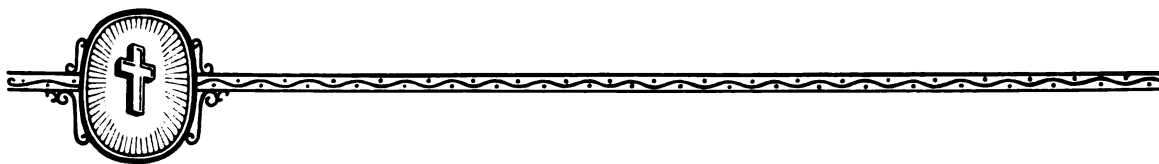
Mrs. Frederik Petersen

Here again, in want of a membership list for the period, we can record only the names of men who held office in the church. The figures will indicate the year in which the name first appears in the church books. Of the 56 men here listed, far the greater number were Danish:—Hans Petersen, Marcus Fr. Wiese (later pastor in the Norw. Synod) C. Hageman,



M. Thorkelsen (removed) all in 1863. M. Falek Gjertsen (later pastor in the Conference, son of Rev. J. P. Gjertsen) and Chrstian Pedersen in 1864. Jens Rasmussen, Henrik Madsen, Ferdinand Jensen, and N. P. Nielsen in 1865. Anders Jorgen Rasmussen, Rasmus Frederiksen, Torger Gronlund, H. Barnts (signs himself H. S. Barron) and P. Johansen in 1866. Frederik Pedersen (brother of Hans Pedersen) Niels Bertramsen (later of Albert Lea) Ellif Helliksen, H. Clausen, R. Clausen, H. Hemmingsen, P. Kragh, H. Jensen, Christian Frederiksen, Simon Petersen (lives now in Racine), J. C. Petersen (possibly the same as Christian Pedersen above), Valentin Jorgensen, Rasmus Larsen, Jacob Frederiksen, Jens Jensen Borsen, O. R. Brown, J. Petersen, Anders Rasmussen, Christian Hansen, Anders Nielsen, Peder Rasmussen, J. H. Stahr, J. R. Thompsen, P. Thorsen, Lars Larsen, and Johan Jensen (lives now in Racine) in 1867. H. P. Svendsen, Martin Christensen (later expelled), Julius Hansen, Valdemar Camillo (later at Manistee, Mich.), in 1869. David Andersen, Rasmus Vibbert, A. P. Munk (now in Hospital at Mendota, Wis.), Nicolaj Pedersen, and Anders Frederiksen in 1870. Hans Nielsen, Peter Madsen, Jens Hansen, and Jorgen Lamp in 1871. Most of the many names from 1867 appear as signatures to testimonials given Rev. Gjertsen.

There is one man whose name deserves special mention here. I refer to Hans Pedersen. His native place was Østofte on Lolland. He came to Racine in 1857 by way of the St. Lawrence and the great lakes. He was a builder by trade. He married Johanne Olsen, who died in 1863. That was the year Pedersen loaned the congregation \$525 to redeem its church property. It was upon his suggestion that the Dano-Norwegian ritual came into use in 1864, and the chant in 1869. His son Adolph C. Pedersen is a Lutheran pastor in California. Hans Pedersen was the first Dane to hold office in the church after the reorganization in 1863. He died at Racine in 1878.



The Period 1871—1897

THE PASTORATE OF REV. ADAM DAN (1871—1880)

The coming of Rev. Adam Dan marks the beginning of a new epoch in the history of the church. From this time on the membership is predominantly Danish. The young pastor is filled with missionary zeal, and under his leadership the congregation becomes active and aggressive as never before.

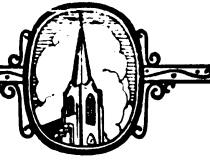
The story of Adam Dan is in many respects a parallel to that of C. L. Clausen. They were both young when they entered the ministry. Clausen was 22 when he was ordained in October of 1843. Dan was ordained in 1871 at the age of 23. Both had been influenced by Grundtvig, Clausen through J. C. Lindberg, Dan through the medium of the Grundtvigian



Past. Adam Dan

Folk High Schools. Both were made to feel the hostility to Grundtvigianism in this country. Clausen suffered isolated and alone, Dan in company with other young Danish ministers of a later day. On this subject much could be written, but we must refrain. Even concerning matters pertaining directly to the Racine church we shall need to be brief. The events of this period are still fresh in the memory of many. Rev. Dan himself is still with us enjoying honor and esteem as a citizen, a preacher, and a writer. The following sketch of his life, taken from "Kirkeleksikon for Norden" and Krak's Blue Book, is probably in the main autobiographical.

Adam Dan was born at Odense, Denmark, Febr. 8th, 1848. His father, Ole Pedersen Dan, died in 1902, and his mother, Elizabeth Johansen, in 1900. In his childhood he had visions of life on the mission fields, but a subsequent period of gay life in the capital, with sin and sorrow in its

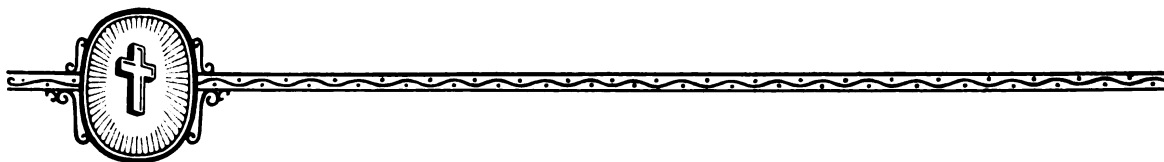


wake, dimmed the vision until a spiritual awakening restored its lustre. Recommended by Dr. Kalkar he entered the missionary training school at Basel in 1868 to prepare for work among the Gallas of East Africa. After completing his course he started for the field. But he never reached the Galla tribe. Illness and tribal wars prevented it. From Dongola in Nubia he journeyed to Jerusalem where Bishop Gobat secured him a position as teacher in a Syrian orphanage school. Here the call from Racine reached him in 1870. The letter from Muller-Eggen contained a draft in the sum of \$200 to cover his expenses on the journey to Racine. The young man did not know what to do. But on the advice of Bishop Gobat and Vilh. Beek he accepted the call.

Upon his arrival he first went to Rev. Muller-Eggen, who now lived at Luther Valley, Wis. Here he was married to his fiancée, Miss Signe Sorensen from Stilling, near Skanderborg, Denmark, on June 25th, 1871. On June 30th he was present at a business meeting of the congregation at Racine.

This meeting directed the church council to draw up a formal call letter to Dan. This call letter, which was adopted by the meeting of July 1st, 1871, reads as follows: "The Scandinavian Lutheran Congregation at Racine, Wis., hereby calls Mr. Adam Dan, heretofore a missionary at Jerusalem in Palestine, to be pastor of this church. He shall preach and teach in accordance with Holy Writ as contained in the canonical books of the Old and the New Testament. These the congregation believes and confesses to be the revealed Word of God, the sole source, rule and guide for faith, doctrine, and practice. As a brief, pure, and true exposition of the teachings of God's Holy Word the congregation accepts the symbolical books, or confessional writings, of the Scandinavian Lutheran Church, namely: a) The ancient symbols—the Apostolic, the Nicene, and the Athanasian. b) The unaltered Augsburg Confession and Luther's Small Catechism, interpreted in accordance with the spirit of the other confessional writings of the Lutheran Church. This congregation further accepts the Ritual and Altar Book of the Danish and Norwegian Churches (of 1685 and 1688) with modifications subsequently adopted by the said Churches, as good and useful precepts and formulas for churchly acts and ceremonies, to be used in this church as far as possible. It shall be the duty of the pastor of this church to teach and preach, and to conduct divine service, in accordance with the foregoing confessions and acceptances of the congregation.

By these presents, then, is Rev. Adam Dan called to serve this congregation, by the grace and help of God, continuously, conducting three services weekly in the mother tongue, twice on Sunday and once midweek,



and imparting to the larger children on Saturday forenoons three hours instruction in the teachings of our Evangelical Lutheran Church. Four Sundays of the year shall, however, be given the pastor for his own purposes.

In consideration of such service the congregation shall accord the pastor a salary of \$600 yearly besides the usual free will offerings on the three main festivals of the church year, and on special occasions.

Rev. Dan reserves freedom—after due consideration—to join or withdraw from any Evangelical Lutheran synod in America. Such act on his part to have no effect whatever upon the position of the congregation in respect to synodical affiliation.

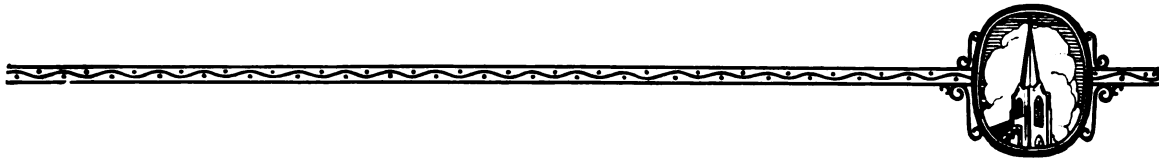
Should pastor and congregation wish to part, then shall three months' notice be given by either party.

Upon these conditions has Rev. Dan accepted the call of the Scandinavian Ev. Luth. Church of Racine. The Lord grant that out of this may grow a life in faith and love, the fruition whereof shall be life eternal, to the honor and glory of His holy name, and to the peace and salvation of precious souls."—On behalf of the congregation signed by the Church Council.

This call letter was clearly the work of Rev. Muller-Eggen, who is known to have been present at the meeting. He at this time donated two altar candles to the church, stipulating that they were to burn during Holy Communion. On motion of Rev. Dan, Mr. H. P. Svendsen was elected deacon. Then the meeting adjourned.

The new pastor was, however, not yet ordained. Rev. C. L. Clausen, president of the Conference, was to have ordained him, but on account of failing health he delegated his authority for the purpose to the vice president, Rev. Joh. Olsen. The date set for the ordination was July 6th, 1871. A railroad accident prevented Rev. Olsen from reaching Racine in time. He therefore telegraphed Rev. Muller-Eggen to perform the ordination in his stead. This he did. In the meantime, however, Rev. Olsen must have arrived, for it is recorded in "Kirkeleksikon for Norden" that the new pastor made his ordination vows before him.

The first business meeting subsequent to the ordination of Rev. Dan was held on Sept. 5th, 1871. Rev. Dan reported the number of new members, and that two families had moved away. On motion of Christopher Olsen it was voted hereafter to use the Danish hymn book only, and not both the Danish and Norwegian as heretofore. It was also decided to continue the Sunday-School work and to pay Mrs. Nielsen 25 cents per week for her teaching. On motion by H. P. Svendsen a committee was elected to revise the old constitution. Members were: Chr. Olsen, H. P. Svendsen, Fr. Pedersen, A. J. Rasmussen, A. Munk, and N. Bertramsen. Rev. Dan was to



act as chairman. This committee was directed to report to the next quarterly meeting.

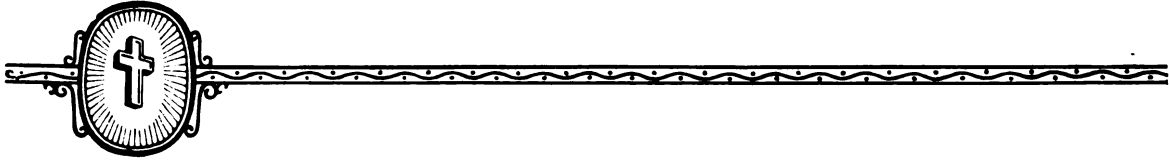
From the minutes of a meeting held on March 25th, 1872, it appears that a special meeting was to have been called in the month of April to discuss the new constitution, and to arrange for payment on the church debt, which now amounted to \$527.18. This meeting was held instead on May 6th, 1872. From the minutes it appears that the new constitution was read, and adopted with a few minor changes.

The New Constitution—and Consequences

Paragraph 2 of the new constitution read: "We know of but one true Christian faith unto Salvation, namely that in which we are baptized, and which we confess in the Apostles' Creed." Having studied this paragraph, one somehow cannot help but feel that the chairman of the committee which drew up the constitution, viewed his ministerial duties from a rather modern and progressive viewpoint. Notwithstanding Dan's declaration in court that neither he nor the majority of the congregation had known the former constitution, the only copy of which had remained in the keeping of Christopher Olsen, it would seem that the very wording of the committee's instruction "to revise the old constitution" presupposes knowledge of the existence and contents of such a document. This was in fact the second "Grundtvigian" church constitution adopted in the state of Wisconsin, and quite in keeping with that of 1851 when the first Norwegian Synod was organized.

To the meeting of June 24th, 1872, Rev. Dan proposed a vote on the question of a new revision of the constitution. A majority voted to leave it as adopted. H. P. Svendsen rose to inquire if he might be permitted to call in another minister to contest the views of Rev. Dan in open discussion. This the meeting denied. The matter was to be considered closed.

But the matter was far from closed.—At the meeting of Dec. 12th, 1872, several Norwegian ministers were present. Chr. Olsen moved to accord them the freedom of the floor. This motion failed to carry. Mr. Olsen then produced written charges against the pastor, and began to read them to the meeting. He found the writing hard to read, and Rev. Dan finished it for him "in a clear and steady voice". These charges, uncomplimentary alike to pastor and congregation, gave occasion for a motion to exclude all non-members from the meeting. This motion carried by a large margin. But the visiting pastors did not seem able—or willing



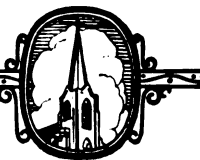
—to comprehend the purport of the motion. And since they could not well be ejected forcibly, a member of the church council moved adjournment to a later day.

The adjourned meeting was continued on Dec. 16th. This meeting voted to have a Christmas tree as in the previous year. The signers of the charges against the pastor had been summoned to appear before this meeting to substantiate their charges. They were Messrs. L. Engerud, C. S. Olsen, E. Helliksen, and H. P. Svendsen. Two of them were members of the committee on the constitution, and had entered no protest at that time. They now made a not too successful attempt to justify their conduct. Engerud read a written statement in which he said that whenever Rev. Dan had explained the new terms used in the constitution, he had generally agreed with him. From all of this it seems sufficiently evident that the real accusers were the Norwegian pastors who had been present at the previous meeting. The signers were now asked to revoke the charges. This they refused to do. Rev. Dan then asked the meeting to show by a vote whether or not the charges had been substantiated. The vote was six to one in favor of the pastor. The accusers still maintaining their charges, they were deprived of office and membership rights. Messrs. Lenestrand, Peter Moreh, and Christen Jensen were chosen to fill the offices vacated by Olsen, Helliksen, and Svendsen. The trustees were ordered to ascertain as to the necessity for recording the new constitution, and to act according to the knowledge gained. So much for the year 1872.

The opponents of the new constitution must have formed an association among themselves, since the minutes of the meeting of Jan. 16th, 1873, speak of the "new congregation". On page 102 of "Kirkelig Samler" for 1873 we read: In Racine, Wis.,where four members of the Lutheran church have preferred charges against Rev. Dan, of false, un-Lutheran doctrine, these four, together with a few others, mostly Norwegians, have formed a separate congregation and declared Rev. Dan deposed. They claim to be "the only true Lutheran congregation", that they hold exclusive title to the church property, and that all those who wish to retain Rev. Dan are no longer members."

Four members had been summoned to appear before the meeting of Jan. 16th, but only A. Andersen came to say that he intended to join the new congregation. Mr. Lund grew angry and resigned his membership. L. Larsen and T. Thorsen had previously withdrawn. The meeting voted to strike the names of all these men from the roster.

Next it was decided once for all to make a reply to the charges of Engerud and associates published in "Skandinaven og America". Such a document was then and there drawn up and adopted, and ordered sent in for early publication.



Rev. Dan asked Anders Frederiksen to explain certain statements he had made. Frederiksen's reply, though somewhat evasive, was considered satisfactory.

A protest was voted against the taxing of churches and other public buildings. A Lindberg Bible was ordered purchased for use in the pulpit. Svendsen, Olsen, Engerud, and Helliksen were expelled from the congregation.

The quarterly meeting of March 19th, 1873, turned down a proposition to buy a parsonage on account of hard times and heavy necessary expenses, took a stand against Women's Aid Society work, and suggested that each woman work quietly at home and give the proceeds to some worthy cause. It was also voted to allow the use of the church for mission meetings. (May 4th to 6th, 1873, "Kirkelig Missionsforening" held its semi-annual meeting at Racine, on which occasion Rev. Thomsen from Indianapolis and Rev. R. Andersen from Waupaca preached to large audiences at both day and evening meetings).

To the meeting of June 23rd, 1873, Rev. Dan reported that the membership was now 179, besides some who contributed only half the assessed dues. He asked if the congregation still wanted to retain him as pastor. The answer was unanimously affirmative. He next mentioned a certain poor student and asked the congregation to engage him as teacher for their children. This young man was the later Rev. J. Jensen (Mylund) subsequently often mentioned in the records.

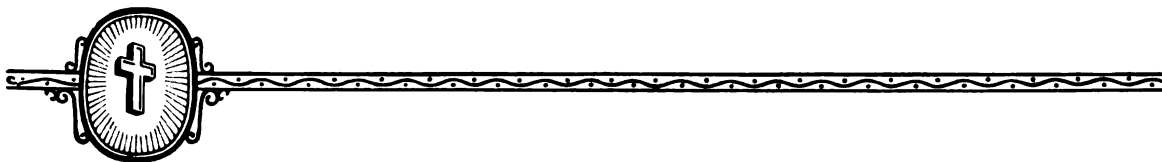
On September 29th, 1873, the pastor's report showed a membership of 198.

Before we leave the year 1873 let us stop long enough to note that on July 27th came Rev. J. A. Hejberg to the United States, the first Danish trained and ordained minister, having accepted a call from Trinity church, Chicago. And now we pass on to the year of legal proceedings—1874.

* * *

The "Protestants", herein previously mentioned, had placed their charges in the hands of the court of Racine county, having in the meantime strengthened their position with declarations by Professors Walther, Schmidt, and Gunther of St. Louis, Prof. H. N. Clausen of Copenhagen, Vilh. Beck and others. These extensive preparations portended a decisive action against the well hated "Grundtvigianism", and that this was to be a test case.

At the meeting of March 28th, 1874, Rev. Dan expressed the conviction that the religious affairs of a free church was no concern of the



temporal courts. In this opinion a majority of the members concurred, as did also the church council. A legal opinion, however, secured by Rev. Dan and some other Lutheran pastors, ran counter of that of the pastor and his congregation, holding that the trustees would be liable to arrest and contempt proceedings, should they refuse to submit the matter to the court. The meeting now drew up a remonstrance against being required to air their religious differences in court. If their attorney would not agree to this course, they would dispense with his services and conduct their own case. It was decided to have the constitution translated into English. This work was entrusted to Lars Larsen.

On July 1st pastor and congregation pledged mutual loyalty through good and evil until October when the court decision was expected. There was to be no appeal. If otherwise, Rev. Dan would vacate his pulpit Oct. 1st, 1874. He would not submit to examination by any temporal court as to his religious beliefs.

* * *

In "Kirkelig Samler" for October, 1874, Rev. Dan writes of the case as follows: "Rev. Dan and the trustees of the church were ordered to appear in the Circuit Court on October 27th to give testimony in the church controversy. With them appeared Rev. J. A. Hejberg. Rev. Thomsen, Neenah, had been sent for to act as interpreter, but was unable to come on account of illness. For the opposition appeared the three pastors Hattlestad, Andrewson, and Falch-Gjertsen, the last named acting as interpreter. Their attorneys were Messrs. Fish & Lee. Those of the congregation Van Bushkerk & Ritchie. First a large number of written depositions were introduced. Then the witnesses were called. Rev. Hejberg testified that Rev. Dan's teaching was in full accord with that of the church in Denmark. The attorneys for the opposition objected to his testimony, but the judge ruled that when the issue before the court was Lutheranism, it might be well to know what that term stands for in Denmark. Then the old constitution was introduced by the opposition, but it was shown that the copy submitted differed from the original. The hearing was concluded on Nov. 29th, and a decision was to be expected some time in December."

According to "K. S." the seceding party had offered to come back in the fold provided the pastor was dismissed and the constitution revised. This the church council refused, and so the matter went into court.

When Rev. Hejberg came to Racine on this occasion, he brought with him from Denmark a written recognition of Adam Dan from "Udvalget" (Committee for the church in America). This was very gratifying to Rev. Dan, especially since he had not been sent out by "Udvalget".

The church records contain no direct report of the outcome of the



court proceedings, but in "History of Racine County", published in Chicago in 1879, pages 397—400, we read that the decision was rendered on Dec. 12th. That the pastor, Adam Dan was found guilty of preaching false doctrine; but the party adhering to him being in the majority, the court gave them the property and the name of the congregation.

The opposition now organized a separate congregation and called the Danish minister Rev. A. M. Andersen, to serve them. Thus there were two Scand. Lutheran churches in Racine.

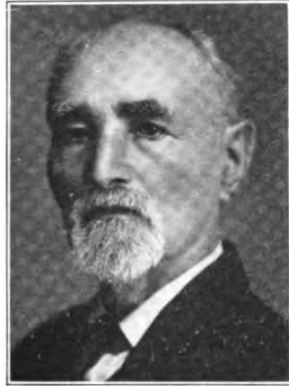
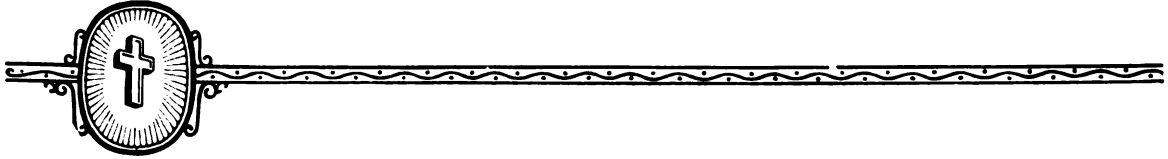
The court action was, however, but one phase of the matter. Another was the outbreak in Denmark of the so-called "American War", also called the "Battle of the Catechism." The immediate occasion was a reply given by H. N. Clausen, R. Frimodt, and N. G. Blædel to an inquiry from Muller-Eggen, in which they said that "Grundtvigianism" was not recognized in the Danish State Church. This statement precipitated a sharp controversy participated in by many prominent men among whom were Vilh. Birkedal, Bishop Monrad, Skat Rørdam, and J. Vahl.

This controversy—in itself a parody on the "peaceful relations" between the factions within the Church of Denmark frequently referred to in "Kirkelig Samler"—bears no relation to the history of the Racine church other than that of having caused attention to be drawn to the small, struggling churches among the Danish people in America. And the source of it all was the new church constitution from Racine—indeed a small spark to cause so great a conflagration.

Emaus Church, Parsonage, and School (1875—1880)

There were still Norwegian members in the church. Among these were P. Lenestrand and wife, who remained faithful and active members to the last, and whose children may still be found in the church.

By the decision of the court, the church building remained in the possession of the old congregation. But it seems they no longer felt at home in it. Also it was proving altogether too small. They began to talk of buying or building another. An attempt was made to buy the Congregational church at State and Superior streets for the sum of \$4000. This attempt failed. Then a committee was elected to plan a new building. The members of this committee—which later became the building committee—were: Johan Jensen, Chr. Jensen, P. Andersen, Jens Hansen, Jørgen Hoffman, Fr. Pedersen, L. Elholm, Rasmus Olsen, and A. J. Rasmussen. The sum of \$950, the proceeds of a bazar held in September, 1875, became the nucleus of a building fund. In November it was decided to purchase of Adam Madsen a site 85 x 100 feet on Chippecotton street for the sum of \$850. On Jan. 24th, 1876, the dimensions of the new church basement were fixed at 36 x 65 x 5 feet. On March 21st, Hans Pedersen was elected member of the



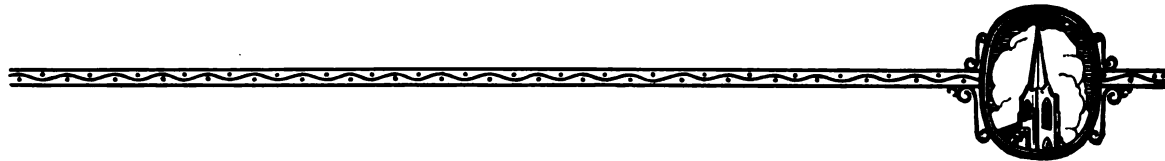
Mr. Johan Jensen

building committee to succeed his brother Fr. Pedersen, who was contemplating an extended visit to Denmark. It was decided to name the new church "Emaus", though many would have preferred "Marie."

On May 30th, 1876, during a meeting of "Kirkelig Missionsforening", the cornerstone of the new church was laid. In the ceremony participated pastors Hejberg, Lillesø, R. Andersen, and N. Thomsen. Also the students J. Danielsen and L. Hansen. Rev. Adam Dan made the principal address and officiated at the ceremony. The society "Dania" and the singing club "Thor" also participated. A detailed report of the great occasion is found in "Kirkelig Samler" for August 1876. The congregation numbered at that time 120 contributing members.

On August 27th, 1876, it was decided to follow out the Gothic style of architecture throughout the new edifice, and to place a triple Gothic window in the rear wall over the altar space. A loan of \$1000 was to be made as soon as possible, and the old church building was to be sold to the highest bidder, provided the court would consent to the sale. To the meeting of September 18th it was reported that petition had to be made to the court, and that notice of the sale must be published 10 days in advance. At the same meeting Chr. Larsen proposed the establishing of a school for the children of the church. A committee of five was constituted as follows: Rev. Adam Dan, Chr. Larsen, Jens A. Olsen, Niels Clemmensen, and Peter Christensen. On October 30th of the same year the contract with Christine Jørgensen, teacher in the church school, was extended to cover the period up to the next regular quarterly meeting and the amount of her salary was fixed at \$250. She donated her school desks and some text books to the congregation. This gift was accepted with thanks. The quarterly meeting of Dec. 4th voted to continue the school for three months, and to provide the necessary fuel. At this meeting the secretary of the building committee, Mr. N. Bertramsen, reported receipts to date totaling \$2719.85 including a loan of \$1165, and the expenditures to the amount of \$2282.71. Also that \$787 of the amount subscribed to the building fund was still outstanding, and that of this amount \$190 was considered doubtful. Rev. Dan was asked to make an appeal to the laggards at the next regular church service.

The meeting of Dec. 28th, 1876, gave Rev. Dan permission to build a house at his own expense on ground belonging to the church. The cost of the house, including wood shed, not to exceed \$1100. Within this limit the



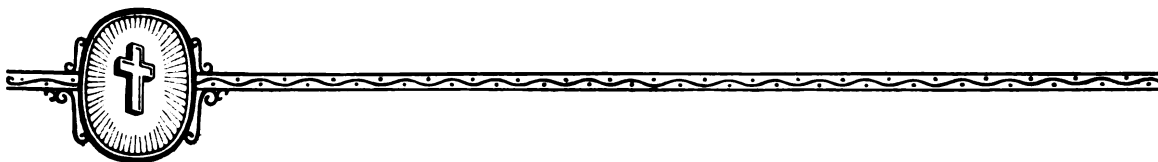
pastor was to be reimbursed in case of removal. The house in the meantime must be kept in good repair. At this time it was decided that the gallery in the new church was to curve inward and have a vaulted ceiling.

The church school was time and again a subject for discussion at the meetings. Originally it seems Rev. Dan had expected to conduct the school, but finally Rasmus Nielsen was engaged as teacher, at first for vacation time only, but from 1877 the school was kept going throughout the year. At almost every meeting the complaint was heard that some people had forgotten to redeem their pledges to the building fund. The faithful Bertramsen is continually urging the people on. A loan of \$1800 becomes necessary, and the money is hard to find. The old church building was slow to sell. At last Chr. Larsen takes it for \$1000 and turns it into a smithy. The new church is to be finished and furnished. A new organ is to be purchased and the old one sold. A heating plant is to be installed, etc., etc. Finally Mr. Bertramsen announced that the new church, when finished, would be encumbered to the extent of \$3000. Several families of church members moved away. The \$1800 loan had to be taken jointly by a number of members. They were given a joint mortgage on the property to run for two years at 10%. Those who furnished the money were: Fr. Pedersen, N. Bertramsen, N. Clemmensen, R. Olsen, and Mrs. G. Henriksen. The building operations prove costlier than estimated. Then comes church bell, pulpit and canopy, altar piece, etc. Many a time did the arguments grow heated at the meetings, and many a sorehead bolted before adjournment was taken. Rev. Dan asked to be relieved of the chairmanship, and N. Bertramsen was unanimously elected to act as chairman of the business meetings for one year.

The last meeting of the year 1877 set the time for the dedication of the new church building for the last Sunday in January, 1878. Six or seven outside pastors were to be invited and their expenses were to be paid out of a free will offering taken on the occasion.

The year 1877 was a busy one for the congregation. All hands were in action. Before we pass on, let us stop to consider some figures from the church records for that year. From a report printed in "Kirkelig Samler", for the year ending at New Year, 1877, we learn that the church now had 173 members and 470 souls. During the year 45 were baptized, 6 were confirmed 14 couples were married, 16 funerals were held, and 382 communicants were registered. On Aug. 25th, 1876, the church celebrated its 25th anniversary. Danish people from Caledonia, Rapids, and Raymond have attended church at Racine. An annex at Racine Junction has been proposed and discussed. The report for the following year shows a membership of 168 and 480 souls—no increase over the previous year.

January 27th, 1878, the dedication took place. Present on the occasion were Pastors Rosenstand, A. S. Nielsen, Gydesen, J. Pedersen, J. A. Hejberg, and Jacob Holm. Also a number of lay representatives from sister congre-

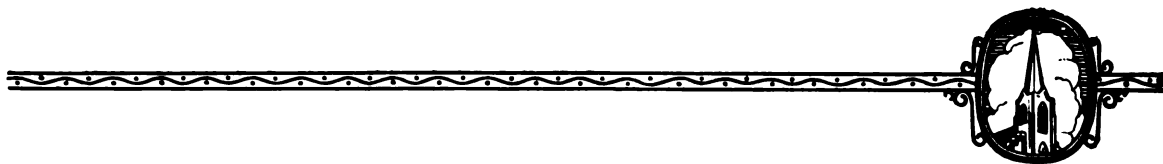


gations. The people first assembled in the old church where Rev. Dan preached a farewell sermon reviewing the sorrows and triumphs of past years. He mentioned the various pastors who before him had preached the Word of God from the pulpit of this old church, especially the elder Gjertsen and Muller-Eggen. After having sung the old pilgrim hymn "Dejlig er Jorden", the assembly marched in procession to the new church with the Dania Society band and banner bearers at the head. Next followed the deacons of the church bearing the holy vessels, then the visiting pastors and people, and the congregation bringing up the rear. The sun shone bright on this memorable winter day. Arrived in the new church the ministers were seated in the choir, and when Rev. Dan had received the holy vessels from the hands of the deacons, and had placed them on the new altar, the audience sang "Nu ringer alle Klokke mod Sky". Thereafter Rev. Holm spoke on "The Journey to Emmaus" (Luke 24). The dedicatory ceremony was performed by Rev. J. A. Hejberg according to the form proposed by Bishop Mynster for use in Denmark. The first sermon from the new pulpit was preached by Rev. A. S. Nielsen from Cedar Falls on the gospel for the day. After the service refreshments were served in Dania Hall, followed by several short speeches and singing.

In the evening communion service was held in the new church. The festivities continued until Tuesday evening when they were closed with a service of prayer and praise to God, who had so blessed the efforts of the small and struggling congregation that a spacious and substantial brick church now reared its lofty spire heavenward in their midst. For 48 years this same church has now sheltered the congregation, and its name "Emaus" has become identified with that of the congregation. While the legal appellation is still the First Scandinavian Ev. Luth. Church of Racine, it is now almost exclusively spoken of as Emaus.

With the completion and dedication of the new church, Rev. Dan's activity in Racine was virtually ended, although he remained as pastor of the church for two and one-half years longer. A work such as that in which he had been engaged is necessarily exhausting, and then, no doubt, he in common with the rest of us, found greater delight in the chase than in the game. Seldom indeed do the results equal our expectations.

And yet these were years when matters of importance were under discussion among Danish Christians in America. May 22nd to 25th, 1878, the first Danish synodical meeting was held at Neenah, Wis. Two special matters engrossed the attention of the meeting: the choice of a bishop and the adoption of a synodical constitution. Later the question of higher education also came to the fore. The Racine church took active part in all these matters. Its delegate to the meeting at Neenah was Fr. Pederesen. And he was very definitely instructed. The church was ready and willing to co-operate with other Danish churches and their pastors, but it would



not forfeit any of its independence. The idea of a bishop it did not favor. Our churches were too few and too small to justify such extravagance. And in regard to the matter of education, it was thought best that the Elk Horn High School, recently started, became the private property of Rev. Kirkeberg.

The second annual convention of the Danish Church was held in Racine April 23rd to 28th, 1879. It was held so early in the year on account of Rev. Hejberg's impending departure for Denmark. 14 ministers and 9 lay delegates participated. Søren Chr. Poulsen represented the local church. The most important matters before this conference were: Constitution, Schools, and Missions. It was a good, peaceful meeting. Rev. Hejberg bid farewell to the people among whom he had labored these several years, thanking them for their devotion and forbearance.

In turning our attention again to the affairs of the Racine church, let us note the fact that the years 1878—1880 saw the departure of several prominent and efficient members. One such was Niels Bertramsen who

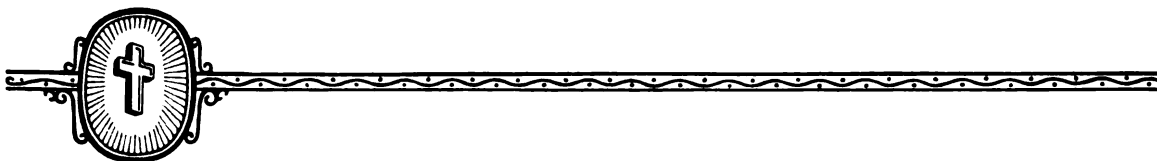


Mr. N. Bertramsen

moved to Freeborn county, Minnesota, where he owned a farm some three miles southwest of the town of Albert Lea. Bertramsen is first mentioned as a member of the congregation in 1867. For many years he was secretary of the congregation, and he was treasurer of the building committee for the new church. As such he was exceedingly active and efficient. He was born and raised on the island of Falster, Denmark. His aged parents joined him in Racine and moved with him to Minnesota. Bertramsen still lives in Albert Lea.

Another serious loss was suffered when Mr. and Mrs. Fr. Pedersen left Racine in 1879 for Shelby county, Iowa. Here they were for many years members of the Elk Horn congregation, but at an advanced age they moved to Tacoma, Wash., to live with their only son. Mr. Pedersen died years ago, but Mrs. Pedersen is still living. She is now 88 years old. The home of this venerable couple was always a rendezvous for God's people. Fr. Pedersen was a brother of Hans Pedersen, who came to Racine in 1857 and has been frequently mentioned in these pages. The last mention of him in the church records was on August 6th, 1878, when he promised gratuitously to construct a scaf-fold for the painters at work in the church.

To the business meeting of Dec. 15th, 1879, it was reported that the church indebtedness was \$2800 of which \$2000 was secured by mortgage. At this meeting Rev. Dan announced his intention to take his leave July



1st, 1880, and suggested that arrangements be made to take over the parsonage, which hitherto had been his private property. On this occasion also the sum of \$80 was received as proceeds from a thanksgiving affair at Dania Hall. Rev. Dan was asked to re-consider his resignation, but he was determined. He suggested that immediate steps be taken to secure a pastor to succeed him. There was some talk of calling a theological candidate from Denmark, but it was finally decided to take the matter up with Rev. A. S. Nielsen in Chicago, who was regarded as the head of the Danish Church after the departure of Rev. Hejberg. Rev. Nielsen recommended the calling of one of three men; Rev. Kirkeberg, Elkhorn; Rev. Holm, Chicago; or Rev. H. J. Pedersen, Gowen, Mich. A trial ballot showed 32 votes for Kirkeberg, 8 for Holm, and 6 for Pedersen. Rev. Kirkeberg became the next pastor, as we shall see hereafter.

Rev. Dan's Activity Outside of Racine

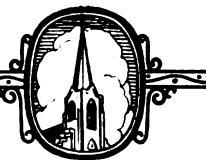
Since we are writing the history of the church, and not that of any individual, we shall treat this subject briefly. Also, the pastor's time was so fully occupied at home that little time and thought could be given outside activities.

Dan was one of three ministers who, with three laymen, founded "Kirkelig Missionsforening" at Neenah, Wis., Sept. 8th, 1872, the first Danish church association in America. The immediate purpose of this association was to publish the paper "Kirkelig Samler", the first editor of which was Adam Dan. Without this paper the Danish Church had hardly been able to survive. It was from the beginning published at Racine. It proved a ready messenger for Danish ministers of mildly Grundtvigian tendencies. A second aim of "Missionsforeningen" was to send out **lay preachers**. Of such at least two came from Racine, namely Fr. Andersen, whose field was Omaha, Nebr., and Jens Rasmussen, who remained in Wisconsin. The latter was a member of the Racine church prior to Rev. Dan's time. His home was at Raymond in Racine county.—But the few Danish ministers were, themselves, most zealous missionaries. To this fact Vol. 1 of "K. S." bears ample witness.

Rev. Dan was instrumental in the organization of Danish churches in several different states. Among these are Trinity church Chicago, founded March 20th, 1872, with 28 members, those at Kenosha and West Denmark, Wis., and several in Michigan. The church at Kenosha was for a long time annex to that at Racine.

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To determine the growth of the church during Rev. Dan's incumbency is no easy matter. The oldest records show a membership of 28 in Rev.



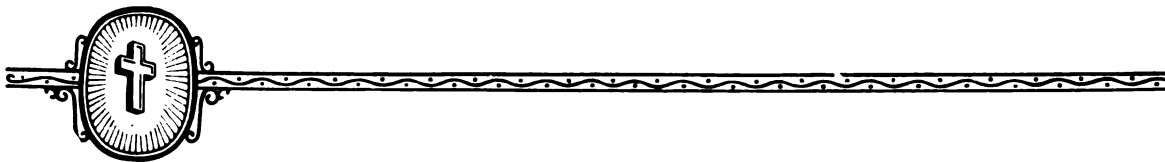
Andrewson's time. Under Rev. Larsen 8 new members were received. But how many of the old members remained is not shown. During the pastorate of Rev. Scheie 18 new members were received, and 16 in that of Rev. Hattlestad. From Rev. Gjertsen's time there is a membership list of 137 names, but more than half of these are crossed out as removed or withdrawn. The same is true of a list of 283 names from Muller-Eggen's time. From Rev. Dan's time we have several different lists. There is one from 1871 containing 74 names, and one from 1873 of 106 members and 206 souls. Then there is a list from 1880 of 111 names of new members received since July, 1871. Also from 1880 a classified list of members showing 72 families, 6 widowers, 6 widows, 15 single men, 22 single women, and 11 married women whose men were not members. According to this list, the total membership in 1880 was 132. There is also a record of 47 members removed between 1871 and 1880. But there is no record of those who had withdrawn for other reasons, or who had been expelled.

The total number of baptisms performed by Rev. Dan was 424, including children of Danish, Norwegian, Swedish, German, and American parentage. The year 1872 leads with 72 baptisms. On July 2nd, 1871, prior to his ordination, Rev. Dan performed his first baptismal act. The child was Albert Anthonsen, born April 18th, 1871, son of Karl Anthonsen and his wife Karen, nee Pedersen. On the same day he also baptized Rasmus Frederik Nielsen, son of Anders Nielsen and wife Margrete. His last baptism in Racine was that of Karl Frederik Rasmussen, son of Peder Rasmussen and wife Margrete, nee Larsen. This child was baptized in the home on July 1st, 1880.

Rev. Dan confirmed his first class in Racine on April 7th, 1872. It was a class of eight. One of these was Christopher Pedersen, son of Fr. Pedersen and wife Kirsten, now in business at Tacoma, Wash. Rev. Dan confirmed a total of 74 young people at Racine. The largest class was one of 15 in 1875; the smallest one of three members in 1880. Some of these young people were from Kenosha.

Since a large percentage of the Danish immigrants were young people, it was but natural that there should be a great many marriages. During his nine years at Racine, Rev. Dan performed no less than 134 marriages. The largest number in any year was 26 couples in 1873. The smallest, 8 couples in 1877. The first couple married by Rev. Dan were Niels Christoffersen and Johanne Jensen. This wedding took place in the home of the bride on July 8th, 1871, just two days after Dan's ordination. His last marriage was performed at the parsonage on July 9th, 1880. The couple were Morten Hans Jørgensen and Bodil Kristine Rasmussen, both from Idestrup, Falster, Denmark.

During his pastorate at Racine, Rev. Dan buried 114 people. The majority of these were children and old people. All of the above figures



include both church members and outsiders. In this connection it may be of interest to note that Jens Andersen and Mette Marie Christensen who in 1871 had been made husband and wife in the eyes of the law in Iowa, were joined before God by church ceremony at Racine in 1875.

In concluding this chapter let it be said that the youthful pastor performed the duties of his office with earnestness and zeal. Hereof his "Record of Clerical Acts" running from June 28th, 1871, to April 4th, 1872, is witness. This carefully kept record allows us, so to speak, to look into the young man's soul, and to follow him step by step along the path of his varied duties.

THE PASTORATE OF O. L. KIRKEBERG (1880—1882)

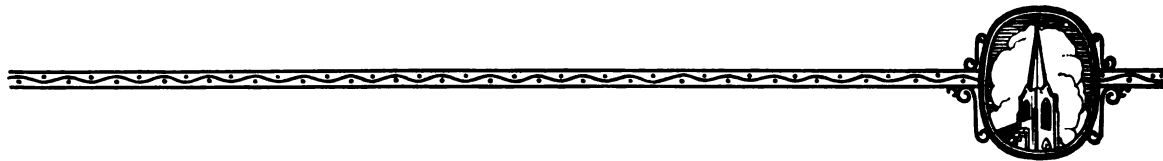


Past. O. L. Kirkeberg

Ole Larsen Kirkeberg was born in southern Aurdal, Norway, Oct. 11th, 1849. His parents were Lars Kirkeberg and Anna Olmhus. Influenced by Haugianism from the home, he attended the Folk High Schools of Norway and Denmark. Later he prepared himself at Askov, Denmark, for the ministry in America. He arrived in 1874 and was ordained in Chicago by Rev. A. L. J. Sørholm. Until 1876 he served the church at Indianapolis, Ind. From that year until 1880 he had charge of the High School at Elk Horn, Iowa, and served as pastor of the local congregation at the same time. This Norwegian country preacher and teacher became Adam Dan's successor as pastor of an erstwhile Norwegian but now largely Danish congregation. He was an earnest and forceful preacher, but broken in health. His tenure of office in Racine was but two short years.

In the interval between the departure of Rev. Dan and the coming of Rev. Kirkeberg the parochial school teacher, Rasmus Nielsen, had held license to perform baptisms and burials. One of the important issues of the day was the congregational school. This work Rev. Kirkeberg strongly recommended. Rasmus Nielsen left Racine in August 1880. His immediate successor was J. Kr. Jensen, later of Chicago and of Elk Horn, Ia. Then came one Petersen for a brief stay, and later the Norwegian Skinvig, probably a relative of Rev. Kirkeberg. He, however, would not accept a call as regular teacher for the reason that only the younger children attended the school.

The church indebtedness was at this time \$3700. In order to help



meet the heavy obligations a number of bazaars were held. One such brought something more than \$400 into the church treasury.

Rev. Kirkeberg wished to amend the constitution to read: "The congregation accepts the Holy Scriptures to be the Word of God" instead of "The Word of God is found in the Holy Scriptures".

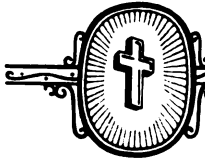
The cordial relations between the church and the Dania Society had continued up to this time. The society held a Christmas tree celebration—with no beer served—for the benefit of the pipe organ fund, and the trustees of the church borrowed lamps of the Society for use at the communion service on Maundy Thursday evening, since they could not well afford to buy them.

There was some talk about changing the corporate name of the church to include the name "Emaus", but it was finally decided to keep the old corporate name of 1851. There was also talk of dismissing the choir instructor Myrup—to save money.

In 1881 it was decided to celebrate the 30th anniversary of the founding of the church by an outing. Two outside ministers were to be secured as speakers, and special songs were to be printed for the occasion.

The question of freedom for the newly confirmed to participate in, or refrain from, Holy Communion was discussed on several occasions. The result was a decision to stay by the old country custom. Another live question of the day was the attitude of the church toward secret societies. This issue was before the conference of the Danish Church in 1881 at Cedar Falls, Ia. F. C. Kjøller was delegate from Racine at this conference. In the fall of the same year this question came up for discussion at a congregational business meeting. Rev. Kirkeberg had a sharp dispute with H. P. Nielsen, who championed the societies and criticised the church. As result of this discussion, Nielsen, who was treasurer of the church at the time, resigned his office and withdrew from membership. On Dec. 13th of the same year, Kirkeberg resigned as pastor of this congregation, and declined to reconsider it. He pleaded failing health and over-work. He read before the congregation a letter from Rev. A. S. Nielsen, Chicago, in which three men were named as possible successors to Kirkeberg. These men were Lyngby from Dwight, Ill., Dan, and Thomsen. On a tentative ballot, Lyngby received 41 votes, Dan 16, and Thomsen none. A later vote gave Lyngby 47 votes and Dan 17.

Rev. Kirkeberg left Racine in the early summer of 1882. He first went to Denmark, later to Norway, and then returned to America. For a time he served the Danish Church, later the Norwegian. He died as pastor emeritus at Park River, N. Dak., in 1925. Under Rev. Kirkeberg the membership of the Racine church had grown to 150 members and 500 souls in



1880—81. In 1882 the names of 172 members were recorded. In Rev. Kirkeberg's time 86 were baptized, 16 confirmed, 32 couples were married, and 22 persons buried, most of which were smaller children.

THE PASTORATE OF REV. TH. LYNGBY (1882—1887)

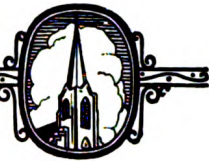
Martinus Theodor Christiansen Lyngby was born June 2nd, 1856, at Terndrup, near Aalborg, Denmark. He was son of schoolmaster Niels Christensen Lyngby, who later held similar positions on the islands of Møen and Sjælland. Lyngby attended school at Roskilde, and entered the University of Denmark in 1875. In 1881 he finished his course in theology and was ordained to serve as minister among the Danish people in America. The same year he became pastor of the church at Dwight, Ill., and in 1882, urged by Rev. A. S. Nielsen he accepted the call from Racine. Once more the church had a young Danish pastor.



Pastor Th. Lyngby

During the period of vacancy after the departure of Rev. Kirkeberg, the congregation was served in part by Rev. Anker, Chicago, and Rev. Lyngby, Dwight. When no minister could be with them, the congregation met to hear one of Birkedal's sermons read by F. C. Kjøller. A volume of these had been donated to the church by Rev. Kirkeberg.

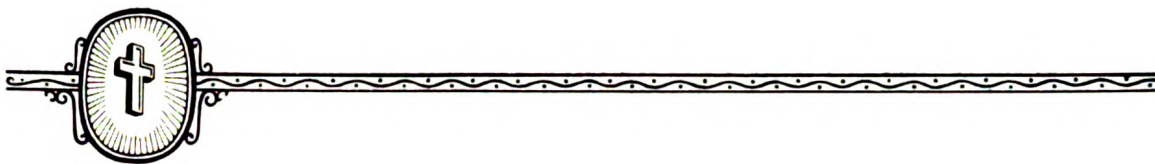
The history of this congregation during the term of Rev. Lyngby is virtually a replica in miniature of that of the Danish Church for the same period, since all issues current in the church at large were zealously debated by the congregation and their young and energetic pastor. Rev. Lyngby was the third Racine minister to edit the official organ "Kirkelig Samler," as Dan and Kirkeberg had done before him. In consequence, all important synodical issues—the theological school, the orphanage, and the relation with secret societies, were freely and frequently discussed in the congregation. Likewise also the question of confirmation and communion, and other topics current at the time in Grundtvigian circles in Denmark. For a time Rev. Lyngby favored the introduction of Rev. Fenger's church ritual instead of the authorized one, but he later changed his views in this matter. On the other hand, he and the congregation alike took strong exception to the derogatory remarks about the Bible, which were appearing in "Dannevirke" from time to time. Rev. Lyngby brought that matter before the Church Conference at Cedar Falls in 1886, stoutly upholding the Bible as the Word of God.



Church School, Erik Andersen, Teacher

When Rev. Helveg in 1887 became dean of the Seminary at West Denmark, Wis., certain members of the congregation voiced their disapproval, and the only defense Lyngby was able to make for him was to point out that Helveg was a theologian from Denmark, and as such he ought to be fit for the position. However, should he fail, he would have to stand for correction.

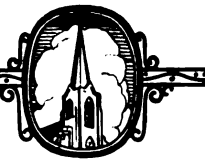
Within his own congregation there were a number of things to occupy the mind of the pastor; heavy encumbrance resting upon the church property, the parochial school, the secret societies, and the vast number of his countrymen living without connection with any church. Repeatedly the teachers of the church school proved unsatisfactory. One by name Lind had to be summarily dismissed. Much better work was done by Christine Petersen, a young woman of the congregation. When she resigned in order to marry, a young man from the school at Elk Horn, Erik Andersen by name, took over her work for a number of years. The church members were not all enthusiastic about the school work, and though the teacher's salary in those early days was but 25 or 30 Dollars per month, it was often hard enough to raise the money to pay it. The money question on the whole was ever troublesome. The years 1885 and 1886 were the worst. The pastor's salary had been increased \$100, and there were heavy



Church Council During Pastor Lyngby's Pastorate

interest payments to meet. Several times the expedient of holding a bazaar was resorted to in order to raise funds for some immediate need. At last a special subscription was taken up by means of which the debt was reduced about 1000 Dollars.

The church was overcrowded, but it was held to be better that some should stand during church services than that a still greater indebtedness should be incurred by undertaking to enlarge the church. Many moved away from time to time, but more came to take their places until the membership was about 275. Several refused to contribute and had their name dropped from the roll, but some repented and sought re-instatement. Relations between the congregation and the Dania Society were not always as in the early days. Yet the Society even now offered to help toward the purchase of a new organ. The cost of maintaining the property was considerable. In Rev. Lyngby's time the church interior was decorated in oil. This was very costly. But there were ever loyal and devoted men who stood by the pastor, lending willing hands to further the good work. One such was Jørgen Lamp, always chairman of the congregational business meetings, except when hindered by sickness. His job was not always easy. Then there were Lars Mogensen, H. P. Andersen, Søren Chr. Poulsen, F. C. Kjøller, P. Lenestrand, A. P. Munk, and others.

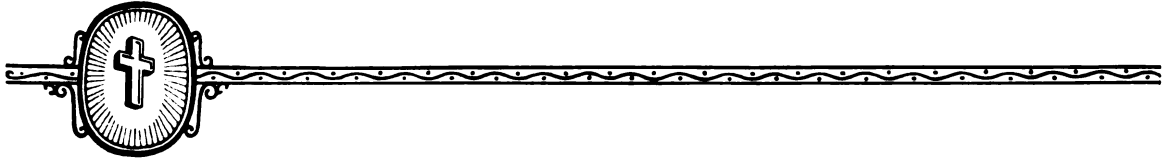


Rev. Lyngby preached also at Kenosha, West Union, and occasionally in other places. He had the deacons help him distribute tracts to outsiders. He warned against sectarian propagandists, and watched over the interests of the church in every way. One of the most difficult questions with which he had to deal was that of the saloon and lodge. He did not act precipitately but afforded people ample time to think things over. And yet several had to be dropped from membership on account of saloon keeping. A few, however, gave up the saloon and were re-instated.

In 1885 the pastor was given a vacation to make a visit to Denmark together with his family. While Rev. Lyngby was gone, Rev. P. C. Trandberg filled his pulpit. In the eyes of the old evangelist and freechurchman conditions in Racine savored of the State Church. By Trandberg's preaching, and possibly even more through the influence of his talented and active wife, many were won to his view. When Rev. Lyngby returned, there was unrest in the church. On one occasion he was asked why he had failed to invite Trandberg back to visit at Christmas. The pastor voiced his view of the results of Trandberg's work in Racine, and several members opposed him stoutly. At last, however, the entire congregation signified their loyalty to the pastor by a rising vote.

In the fall of 1887 some visiting Danish officers were entertained as honor guests at a banquet in Dania Hall. Rev. Lyngby and several members of his church were invited and had accepted the invitation. The affair ended with a ball. At the next meeting of Emaus congregation this question, signed by several members, was presented: "Does the congregation approve of the presence of the pastor and several members at the recent ball in Dania Hall?" Sharp retorts were made on both sides. The legality of the meeting was questioned. One part maintained that in matters of this kind, not in conflict with the moral code, the individual conscience is sole arbiter. The other part pronounced it a fall from grace. As result of this controversy a number of people severed their relations with the church and endeavored to arrange for separate services to be conducted by Rev. Trandberg and students from his school in Chicago. Shortly after, Rev. Lyngby resigned his office, giving the congregation ample time to secure a successor. He left Racine May 30th, 1888.

Rev. Lyngby is remembered in the church as one of its most efficient pastors. When in 1883 Lars Mogensen proposed the organization of a sick benefit fund, Rev. Lyngby championed the cause. The organization was effected before the end of the year and has functioned successfully ever since. A church library was established on the initiative of the pastor. He set the young women to work to provide for a new altar painting for the church. The completion of this project was delayed until 1887 on



account of the death of the artist in Denmark before the picture was finished. Rev. Lyngby and several of the church officers then went to Chicago to arrange for another painting. They engaged Mr. Wm. Jensen to paint a copy of Dorph's "The Journey to Emaus." This painting was mounted immediately before the opening of the conference of 1887. The cost of the painting was 130 Dollars. It still adorns the altar in Emaus church.

On the suggestion of the pastor, the old pulpit was donated to the church at Kenosha, and the old chalice to that at Truesdell.

For several consecutive years the Danish Church had been invited to hold its conference at Racine. At last the invitation was accepted, and the conference of 1887 was held in Emaus church in September. An important issue before this conference was "Dansk Folkesamfund" (Danish Folk-Society).

* * *

The record of Rev. Lyngby's ministerial acts is as follows:—Baptisms 505, confirmed 123, married 171 couples, buried 145. This includes Kenosha, Truesdell, etc. The largest number baptized in any one year was 101 in 1884. The largest number confirmed was 31 in 1887. The largest number of marriages was 32 in 1884. In the same year there were also 32 burials.

It was a serious loss to the Danish Church in America when Rev. Lyngby went back to Denmark. It proved difficult for the congregation to agree on another pastor. Rev. A. S. Nielsen, Chicago, was called but could not accept. Rev. Lyngby was then asked to defer his departure a year. This he agreed to do, provided his relatives in Denmark, whom he had promised to come home, would consent. This they declined to do. When the congregation next balloted, Rev. Kirkeberg received all but enough votes to be elected. The choice, however, finally fell upon Rev. H. J. Dahlstrøm of Muskegon, Mich., who became Rev. Lyngby's successor.

Rev. Lyngby died in 1914 as pastor of St. Paul's church, Aarhus, Denmark.

THE PASTORATE OF REV. H. J. DAHLSTRØM (1888—1893)

Herman Julius Dahlstrøm was born in Copenhagen, Denmark, July 5th, 1835. Prior to his coming to America in 1884 he had served for many years as lay preacher and "Inner Missionary" in Denmark. He was ordained by Rev. A. S. Nielsen on Nov. 9th, 1884, to serve the church at Muskegon, Mich., For details of his life the reader is referred to his biography written by Rev. I. M. Hansen and published at Blair, Nebr.



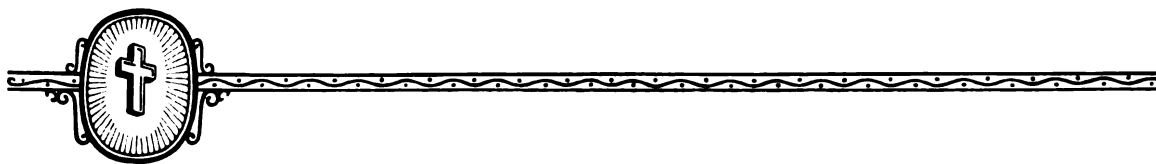
Pastor H. J. Dahlstrøm

When Dahlstrøm accepted the call from Racine, he was 53 years of age. Conditions were not altogether favorable in the congregation at this time. Those who had seceded in Rev. Lyngby's time had now organized a separate congregation, and Emaus church was still burdened with a heavy debt. And in the Danish Church as such raged that conflict about the Holy Scriptures which in 1893 rent the church asunder. The congregation at Racine, as well as its new pastor, took a lively interest in this conflict. Rev. Dahlstrøm had borne a part in the struggle between faith and unbelief in his native country, and he had served as soldier missionary in the war of 1864. During his five

years in Racine he stood firmly on the side of truth and right in the battle for the foundation of the church. But he never became a leader in the fight. He was pre-eminently a man of peace, and accustomed to work under state church conditions in Denmark. His heart went out to his benighted countrymen in the growing city of Racine, and to be enabled to reach those who lived far from Emaus, he worked hard to secure the erection of a chapel at Racine Junction where a great many Danish people had settled in recent years. And, notwithstanding the heavy load already carried by his congregation, the chapel was built. Here both Sunday school and church services were conducted for many years until Our Savior's church was organized. The dedication took place on the first Sunday in Advent, 1888. A report of the festivities on this occasion was written by Rev. Dahlstrøm for „Kirkelig Samler.”

Rev. Dahlstrøm also took great interest in the church school. But the work suffered under too frequent change of teachers. Erik Andersen resigned as teacher in 1890. His immediate successor was Kristoffersen, and the next was J. K. Jensen, now a pastor of the church at Buffalo, Wyo. Dahlstrøm was a lover of good music, and under his guidance a singing society was organized within the congregation. The instructor was Mr. Chas. Seli. At one time there was talk of a separate building to house the various young people's activities. This in turn suggested the Folk High School idea which materialized some ten years later.

Pastor and congregation alike were ever ready to succor the poor and needy near or far. Time and again the records tell of collections taken to help some needy person or family. One such case was that of the aged Mrs. Spencer, who, however, at length went to live with her son. During the years of drouth in the northwest, the congregation sent aid to needy farmers in South Dakota. Neither were the various synodical activities forgotten. It was an inquiry from the church at Racine, which precipitated



Sunday School Teachers in the Mission House During Pastor Dahlstrøm's Pastorate

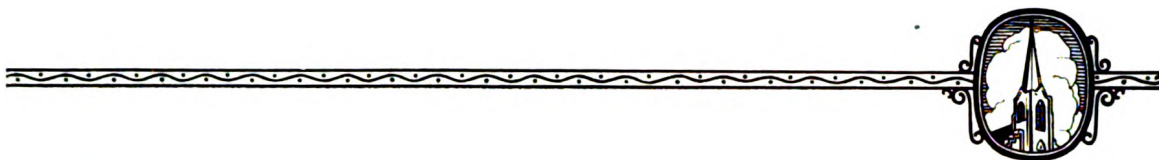
the controversy about the Scriptures at the conference at Manistee, Mich., and subsequent conferences of the Danish Church.

At this time another effort was made to free the church from debt. In 1892 the sum of \$1700 was subscribed to that end. Rev. Dahlstrøm was aging, and the heavy work of the church proved too much for him. He resigned in the spring of 1893, the resignation to take effect August 1st. He had arranged with Rev. Chr. Pedersen to serve the church as vicar from that time on. For several years Rev. Dahlstrøm had employed a student from the school at West Denmark as his assistant during the summer months. Among these were N. Lang. and H. P. Jensen, both of whom later entered the ministry. J. K. Jensen, the school teacher, and one of the younger members of the congregation under Rev. Dahlstrøm also studied for the ministry later at Elk Horn and at Blair.

Later on Rev. Dahlstrom lived for many years in Racine as member first of Emaus church and later of Immanuel's, and here he died in 1919.

It may be of interest to note here that Miss Rose Jensen, later wife of P. Bering Nielsen, acted as organist in Emaus church for ten years. She must have begun at the age of 13, since she was married at 23. She received a wedding gift from the congregation as token of appreciation.

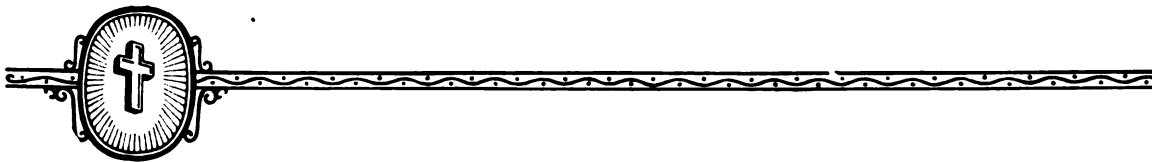
In the winter of 1893 a congregational meeting voted to propose the dissolution of the Danish Church. The consequences of this step were far-



Church Council During Pastor Dahlstrøm's Pastorate



Mixed Choir During Pastor Dahlstrøm's Pastorate



reaching. It occasioned the calling together of a special conference at Chicago soon after, where an effort was made to avert catastrophe, by adopting a new constitution. These things do not enter into the present history except as a probable factor in Rev. Dahlstrøm's decision to resign his charge at Racine.

The following ministerial acts were performed in Emaus church during the pastorate of Rev. Dahlstrøm:—Baptisms 587, confirmed 119, marriages 182, burials 171.

THE PASTORATE OF REV. N. V. HOLM (1893—1896)

As on similar previous occasions, it now proved difficult to procure a successor to the retiring pastor. On April 10th, 1893, the congregation called Rev. Eriksen, Boston, a theologian from Denmark, but he returned the call. On May 8th Rev. M. C. Jensen, Minneapolis, was agreed upon, but he also declined. On May 23rd, 1893, the call was extended to Rev. N. V. Holm of Salinas, Calif., who accepted the call and assumed charge in October of the same year.



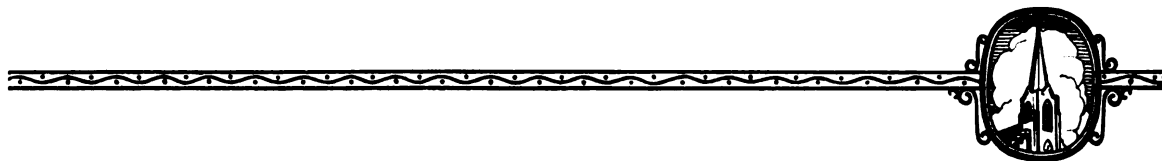
Pastor N. V. Holm

In the interval between the pastorate of Rev. Dahlstrøm and that of Rev. Holm the Danish Church had held its annual conference in Emaus church, Racine. Here the constitution adopted at the special meeting in Chicago was ratified with an amendment requiring the signature—within three months—of all pastors and congregations who wished to belong to the synod. This amendment furnished the occasion for an open rupture. And while the conference was yet in session, the new church „Missionsforeningen” was launched by a group of dissenting pastors in the home of Lars Mogensen, the next door neighbor to Emaus church. The new association

was incorporated in 1894 under title of “The Danish Evangelical Lutheran Church in North America”.

Nicolaj Viggo Holm was born at Nexø, Bornholm, Denmark, May 30th, 1863. He attended the school of the Danish Foreign Mission Society for three years under Dr. Henry Ussing, by whom recommended he came to America and was ordained March 6th, 1892, in Chicago By Rev. A. S. Nielsen on call from the church at Salinas, Calif., and annex churches. These churches had been without a pastor since the death of Rev. Gydesen in 1890.

It was at a critical time that this young pastor entered upon his duties at Racine. It was a period of strife without and within. This he soon was



made to feel. We have previously noted the several synodical meetings of 1893, the two at Racine, and the one in Chicago. Also the adoption and ratification of the new constitution and the requirement of the amendment and its immediate consequences. This amendment, hurriedly adopted in the late hours of the conference, when many of the delegates had already departed, was something radically new and unfamiliar. By strictly literal interpretation there existed no Church until the signatures had been affixed to the constitution. Such radical procedure did not well suit an old, conservative congregation like Emaus. It took some time to decide from when the three months grace was to be reckoned. And was simple majority sufficient to vote adherence, or did it require a two thirds vote? It was finally ruled that simple majority would suffice. And what of the connection with „Udvalget” for those who did not sign up?

On Jan. 8th, 1894, a vote was taken by the congregation of Emaus church on the question of adherence to the new constitution. 41 votes were cast for the proposition, 86 against, and 5 were blank. It might seem strange that a majority of the congregation should vote against a proposition they, themselves, had fathered. The church council explains that the Synodical Board had flouted “Udvalget” in Denmark, in whom, after all, the highest authority is vested; and that conditions have become such in the Danish Church that it is impossible to continue the theological training school, since professors cannot be found who are able to work together in harmony. The church in Racine desires first and foremost to adhere to “Udvalget”, through which relations with the mother church are maintained. This explanation was read before the congregation and adopted by paragraphs on Jan. 29th, 1894.

The two factions within the congregation, created by the question of adherence, now tried to work together by allowing pastors from the Danish Church as well as from “Missionsforeningen” to fill their pulpit. This continued until September when the church council refused Rev. Grundtvig permission to speak in the church. At a subsequent business meeting the council was asked to give reasons for the refusal. As far as can be seen from the records, no direct reply was made. The attention of this and the following meeting centered on the question of how to maintain peace in the event that a separation was not to be avoided. The result, however, was not only a division, but court proceedings were instituted by the minority adhering to the Danish Church to gain control of the church property. This minority had been organized into a separate congregation, and officers were elected. In October, 1895, the pastor and the trustees of Emaus church were summoned to appear in court.

It was not to be expected that the minority should win their suit, but the action served to poison the minds as well as to increase the expenses and reduce the revenues of the church through the loss of some



Church School, N. Petersen, Teacher

50 members. Among these were some of the oldest—men and women who had stood by the church through 30 years and more.

Increased expense and decreased membership is a discouraging condition in any church. All honor is due Emaus congregation for carrying on through this period of depression. And especially do the men who stood at the helm deserve credit. And of these again especially Jørgen Lamp. This man came originally from the island of Falster, as did also Niels Bertramsen. As Bertramsen was a tower of strength in the congregation when the costly new church was being built in 1877—78, so was Jørgen Lamp in these later days when the very life of the church was threatened.

When the unrest occasioned by the court trial had somewhat subsided, it was decided to hold a series of mission meetings. In discussing the matter one member said: "We have seen hard times of late. I believe we may derive blessing and strength from such meetings, even though it does cost us something." The meetings were set for after Easter, and the pastors Dahlstrøm, Brede Johansen, Søholm, and Kildsig were invited as speakers.

One of the few rays of light in this dark period emanated from the church school, which flourished under the competent hand of N. Petersen. This teacher was repeatedly urged to stay on after he had wished to retire. In June 1897 he finally left the service of the congregation, and L. A. Laursen took his place.

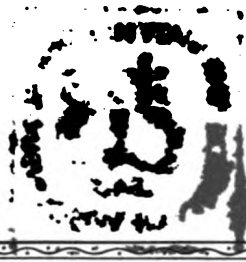


He who would be pastor of an old congregation in troubled times, and would serve not a clique but the entire church, will find it no easy task. That was Rev. Holm's experience from his years of service in Racine. He resigned his charge in May, 1896. That his friends were many was shown at the meetings held to elect the next pastor. For a long time Rev. Holm continued to poll the largest vote. At length he declared positively that he could not accept a new call, and gave his reasons. Rev. P. L. C. Hansen, Cedar Falls, was then elected, but he declined the call. Further efforts were suspended until after the conference of "Nordkirken" (a popular name for one branch of the Danish Church) which was to be held in Racine in the fall of 1896. On Sept. 8th, 1896, Rev. C. H. Jensen of Lincoln, Nebr., was elected pastor. He accepted the call extended to him.

Rev. Holm remained in Racine as pastor of Our Savior's Church at Racine Junction, which in the meantime had been organized by his friends. He thus became the founder of the fourth Danish Lutheran church in Racine. Bethany church had been founded by those who seceded from Emaus at the time of the controversy over the signing of the constitution. Then, also, there was the Dano-Norwegian congregation formed at the time of the first court action in Rev. Dan's term. But notwithstanding the repeated divisions, Emaus congregation numbered 170 members at the accession of Rev. C. H. Jensen.

During his term in Emaus church, Rev. Holm baptized 319, confirmed 80, married 101 couples, buried 97. In the interval between Dahlström and Holm, Rev. Chr. Pedersen baptized 27, married 7 couples, buried 16.

Rev. Holm died suddenly on April 9th, 1925, while pastor of the church at Sioux City, Iowa.



Under The Danish Evangelical Lutheran Church in America

FIRST PASTORATE OF REV. C. H. JENSEN (1896—1904).



Pastor C. H. Jensen

Rev. C. H. Jensen is the only minister who served the congregation twice (1896—1904 and 1913—1921). He was thus in charge when the church celebrated its 50th anniversary in 1901 and also its 65th in 1916, all of which testifies to the efficiency of the man and the esteem in which he was held by the congregation.

Christian Hansen Jensen was born May 31st, 1865, in Lintrup parish, North Schleswig. His parents were landowner and innkeeper Niels Jensen and wife Dorthea. There were six children. The mother died while the younger children were yet small, and the oldest girl had to fill the mother's place as best she could. As a young man C. H. Jensen frequented the teachers' training school at Tønder. Upon completing his course, he

was a teacher for some years in the vicinity of Tønder. Having served his time in the army he entered the Lutheran theological seminary at Kropp in Holstein. From this school he was graduated in 1892 and at once emigrated to America, whither several other members of the family had already gone and were now living at Minden, Nebraska. Jensen was present at the annual conference of the Danish Church at Waupaca, Wis., when Rev. J. A. Hejberg (now chairman of "Udvalget" in Denmark) tried in vain to reconcile the warring factions. After the conference he received a call from the churches at Lincoln and Davey, Nebr., and was ordained at Lincoln by Rev. A. S. Nielsen.

From the beginning Jensen affiliated himself with "Missionsforeningen", and since he would not endorse the new constitution, he was read out of the Danish Church, although it appears that his churches in Nebraska still adhered. In 1896 he was called to Racine, and he was present at a business meeting in Emaus church on Nov. 16th, 1896. Church conditions in Racine were by no means ideal at this time. Two new congregations had recently been organized, largely from erstwhile members of Emaus church. Yet, in spite of all losses, this old congregation still numbered 170 contributing members.

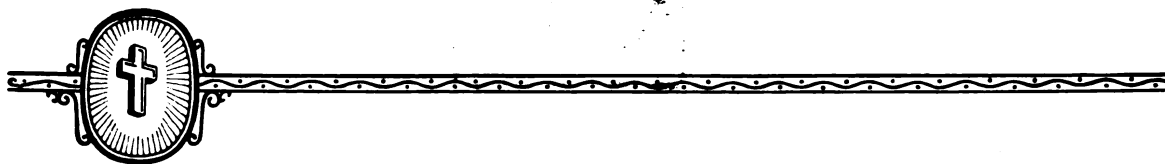


Church School, L. A. Laursen and George Sørensen Teachers

One of the first important events in Rev. C. H. Jensen's term was the vote of the congregation by secret ballot on May 3rd, 1897, to join the United Danish Ev. Luth. Church in America, the required changes in the church constitution having been previously made. Mr. Jacob Jensen represented the congregation at the conference of the new synod at Blair, Nebr., in 1897. To the congregational meeting of June 8th, 1897, Jacob Jensen reported that a spirit of brotherly love and unity had ruled the conference.

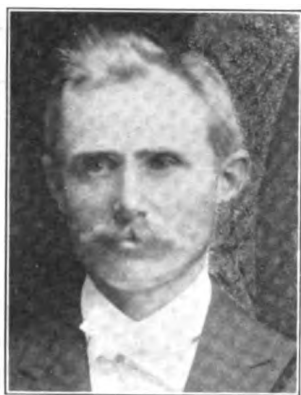
The term of Rev. Jensen appears to have been a period of progress for the church inwardly and outwardly. A number of matters which occupied the congregation are here to be enumerated consecutively as follows:

The church school.—As previously related that highly esteemed teacher Niels Petersen had resigned before the coming of Rev. Jensen. He subsequently departed for Denmark. On May 10th, 1897, L. A. Laursen was called to succeed him as teacher of the parochial school. He accepted the call and remained in the position until the summer of 1902. During his term the enrollment was increased to 72, and it became necessary for Mrs. Laursen to assist in the work of teaching. Laursen's salary was at first \$300 but was later increased to \$400 per annum. Laursen's successor was Jørgen Sørensen, a young man of the congregation, educated at Elk Horn.



He served only one year on account of the inadequate salary. The congregation now endeavored to persuade Anton Hansen, member of the church since the days of Rev. Lyngby and now superintendent of the Sunday-School—to take charge of the day school. When he definitely declined, Miss Maggie Christensen, a young woman of the congregation and a graduate from the Normal School Course at Elk Horn, was chosen. Her salary was to be \$400.

The great interest which the congregation took in religious education was evidenced in various ways. At one time the question of co-operation in parochial school work was taken up with Immanuel's church. However, nothing tangible came of it. In the fall of 1900 the subject "Danish religious education" was proposed by the congregation for discussion at



Mr. Nels Petersen



Mr. Louis Mickelsen

the conference of the Southern Wisconsin District. It was also a demand from Emaus church for better text books for the church schools that led to the appointing by the Synod in 1901 of a text book committee.

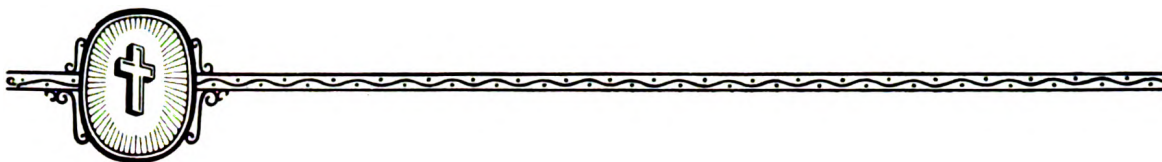
The Young People's Society.—The work among the young people had prospered particularly in Rev. Lyngby's time, and it was still an important branch of the church activities. The society had its own room in the church basement as a meeting place for the members. Several times large young people's gatherings were arranged in which the young people from nearby congregations would participate. The young people bore the expense of a new organ for the chapel, and in many other ways did they share in the work of the congregation. Youth and music belong together. We shall therefore mention in this connection the male chorus and the chorus of mixed voices, both of which organizations contributed largely to the development of congregational singing in Emaus church. In 1901 the male chorus was recognized as the official choir of the church. **Niels Pedersen**, a son of old Peder Olsen, deserves special mention as



Male Chorus during Pastor C. H. Jensen's Term

leader of the male chorus for many years. The chorus gave a number of concerts for the benefit of the pipe organ fund. **Louis Mickelsen**, another of the young people of the congregation, deserves much credit for his excellent work as organist in the church through many years. He succeeded Miss Lily Hansen in 1902 and is still serving. The church music was always under the direction of a committee of which the pastor was ex officio member.

Luther High School and College.—As early as 1897 the idea of a church high school was discussed in the congregation, and a committee was chosen to take the matter under consideration. Toward the end of the year this committee brought in a report through Jørgen Lamp. The story of Luther College is a dark chapter of the sad history of higher education in the United Danish Ev. Luth. Church. In his outline of the history of Emaus church, written for the 65th anniversary celebration in 1916, Rev. C. H. Jensen writes as follows: "The conference held at Blair, Nebr., in 1897, decided to build a Danish Lutheran high school at Racine. The Board of Trustees suggested that the Emaus congregation and its pastor carry out the project. When the building was completed, the Synod would take it over. The congregation elected a committee of four to work with the pastor in the matter. These four were: M. C. Hansen, J. C. Hansen, Lars Mørgensen, and C. D. Skow. All but the last named have gone to



Mixed Choir during Pastor C. H. Jensen's Term

their reward. By the grace of God the project was carried out. The cost of the school building was \$30,000 exclusive of the site. After a good deal of circumstance, the property was turned over to the Synod free of incumbrance other than \$7,500 in shares, a part of which were later donated. The school was named Luther College, and it is the wish of the congregation that this school may have a future among our Danish people of Racine and surrounding territory." The hope here expressed by Rev. Jensen was never fulfilled. Luther College was long since sold into the hands of strangers and is no longer a school—all because of our lack of discernment. One only of the former students of Luther college is to-day a minister in our church, but to many other young men and women the school was a help and a blessing, however brief and stormy its career.

The Debt Paid Off.—It has been previously shown how Emaus congregation time and again was hard pressed by financial burdens. The debt was still considerable at the accession of Rev. C. H. Jensen. The chapel was encumbered as well as the church. But now it was all paid off. The beginning was a gift of \$100 by a nameless giver, and the last \$25.75 was paid by Lars Mogensen in 1901. In this same year, while Rev. Jensen and family was absent on a trip to Denmark, extensive repairs were made to the parsonage at a cost of \$425.75, and the church was re-roofed and painted, the total cost of which as it appears from the records

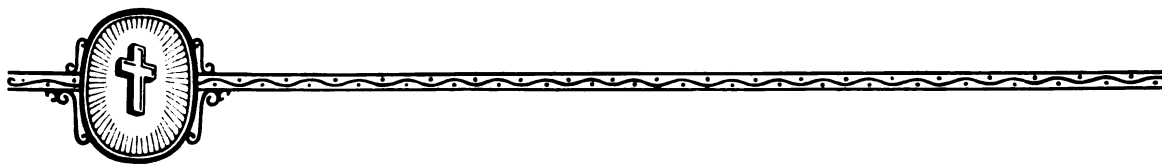


Sunday-School Teachers during Pastor C. H. Jensen's Term

was \$721.38. The latter expense was borne largely by the Ladies' Aid and the Young People's Societies. This is an example of efficient work by a united and well ordered congregation.

The Poor and Needy.—The ministrations of love were not forgotten by Emaus congregation, however busy with other matters. Time and again there came a knock at the door, and no one ever knocked in vain. Frequently one or two men would be posted at the door of the church to receive contributions to help some needy person or family. At other times a special subscription was taken for a similar purpose. Thus we find it recorded that one certain man was given \$99 to help pay a surgeon's bill, another \$100 for a similiar purpose. One widow received \$5 monthly while in hospital and later in the home of her daughter-in-law, whither she had been taken because she felt so lonely at the hospital where everyone spoke English. The sick and the poor were exempt from membership dues.

The Church and the Synod.—Since this was an old congregation and the United Danish Ev. Luth. Church was young, it is not to be wondered at that the congregation should find fault with some things in the Synod. It advocated itemized accounting by the Synod treasurer to the annual conference. Also the publication beforehand of important matters to come before the conference, and rules for computation of synodical



assessments. Emaus church has always stood for law and order, without which no human society can long exist.

The Membership.—As previously stated, the membership at the accession of Rev. C. H. Jensen was 170. In March, 1903, chairman Lars Sorensen announced that the congregation now numbered 238 contributing members, 376 confirmed members, and 614 souls. But best of all as Rev. Jensen writes in 1916—at this time the Word of God found ready welcome in the hearts of men, and a great spiritual awakening swept the church, bringing many souls into the kingdom.

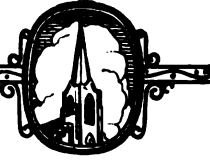
About the beginning of the new century several men who had been active in the affairs of the church, passed away. Among these was Mads Chr. Hansen, who died March 10th, 1900. He was a member of long standing. At the time of his death he served as secretary. He was always ready to lend a hand, and he left a good name behind him in the church. On Dec. 2nd, 1901, the congregation voted to take up a collection to buy flowers for the bier of Jørgen Lamp, the surplus money to be given to the widow. Lamp came to Racine in 1865 from Falster, Denmark. His father was born at Kiel in Holstein. Lamp was married in 1867 by Rev. J. P. Gjertsen, and he and his wife were received into membership on the tenth Sunday after Trinity of the same year. Through good days and evil, Lamp had been a faithful member. He served as chairman of the congregational meetings for a number of years and was on many important committees. In the last year of his life he represented his church at the annual conference of the synod at Albert Lea, Minn. Lamp was a wagonmaker by trade. He was never possessed of worldly goods, but he was very unselfish and ever ready to lend a helping hand. His name deserves to be long remembered in Emaus church.

In November 1903 two members of Emaus church, Peder Olsen and J. C. Nielsen, were struck by a train and killed while on their way home from church. On Nov. 7th the congregation voted to drape the church for their funeral, and to express sympathy by letter to the bereaved families, with offer of needful help.

* * *

In March, 1904, Rev. Jensen resigned as pastor of Emaus church to become president of Luther College. The congregation asked him to reconsider the matter, but he remained firm in his resolution, pleading inability to stand the strain of the ever increasing work connected with the ministerial office.

During Rev. C. H. Jensen's first term there were 374 baptisms, 171 young people were confirmed, there were 75 marriages and 125 burials, and the total number of communicants was 6045.



PASTORATE OF REV. E. PRØVENSEN (1904—1909)

The first minister called by Emaus church as successor to Rev. Jensen was Rev. E. Prøvensen of Council Bluffs, Ia. He returned the call as did also Rev. A. H. Jensen of Ferndale, Calif. The congregation sent Rev. Prøvensen a second call. This he now accepted assuming office in the fall of 1904. In the interim the church had been served by Rev. N. J. Bing of Our Savior's church at Racine Junction.

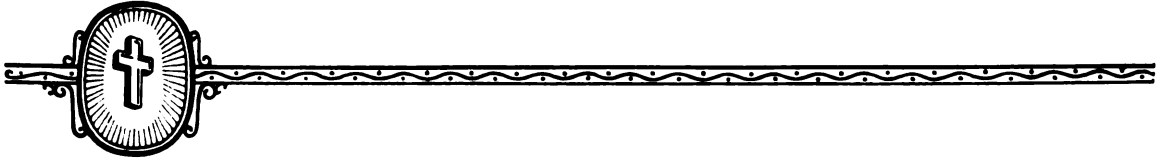


Pastor E. Prøvensen

Elias Hans Thor Prøvensen was born at Odense, Denmark, June 3rd, 1869. He is son of Martin Chr. Prøvensen (died 1888) and wife Sofie Frederikke, nee Wingaard (died 1879). Young Prøvensen received a business education and held an office position until he emigrated to America in 1894. Here he studied at the theological seminary of "Nordkirken" at Elk Horn, Iowa, graduating in 1896. Having done missionary work for about a year in eastern Iowa, he was ordained in 1898 on call from the church at West Branch, Ia. Later he served one of the churches in Chicago. During the years 1900—1902 he was in the service of the "Inner Mission" in Denmark, with residence at Ringkøbing. From here he was called to Council Bluffs, and thence to Racine. In 1921 Prøvensen again returned to Denmark, this time to serve as minister in the state church of Denmark. At present he is in charge of the extensive Hvidbjerg-Lynge parish, near Thisted.

According to a parochial report filed in 1905, the first year of Prøvensen's pastorate, the congregation then numbered 589 souls, 320 confirmed members, and 200 contributing members, of which 18 had been received during the year. In 1909, Prøvensen's last year, there were 672 souls, 310 confirmed members, and 289 contributing members.

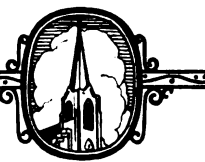
Miss Maggie Christensen resigned her position as teacher of the church school July 1st, 1905. The congregation now advertised for another teacher, and from among the applicants Miss Eline Arildsen of Cedar Falls, Ia., was chosen. Miss Arildsen had received her teacher's training at Elk Horn. She taught the Emaus school until 1913. Later she went as the wife of Dr. M. Uhrenholt to the mission fields of the Soudan. After her husband's death she continued his work among the natives until she also succumbed. Since Miss Arildsen's time the Emaus church school has been run only during vacation months, as in most other places. The first teacher, was as we have seen, a woman, Miss Christine Jorgensen. The last, then, was also a woman.



Male Chorus during Pastor Prøvensen's Pastorate

It was in Rev. Prøvensen's time that the powerful pipe organ was installed in the church—as the result, mainly, of diligent and persistent effort on the part of the Singing Society, the Ladies' Aid, and the Young People's Society. The splendid instrument was built by the noted Danish organ builder, Mathias P. Møller of Hagerstown, Maryland, whose church organs are to be found throughout the land. The cost of the organ does not seem to have been made a matter of permanent record, but the usual price of such an instrument is something more than \$2000. The records do show that on July 3rd, 1905, the congregation voted to acknowledge with thanks a reduction of \$300 in the price of the instrument. This reduction was made by Mr. Møller, no doubt, in consideration of the fact that this was the first Danish Lutheran church in America in which a pipe organ was installed.

Ever since the time of Rev. Dahlström the congregation had maintained the chapel (Missionshuset) in South Racine. Since the erection of Our Savior's church the chapel no longer filled so great a need, and the maintenance was costly. After much discussion it was decided to sell the chapel for a price of not less than \$2000. It developed, however, that such a sum

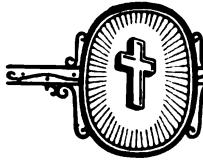


could not readily be realized from it, and the trustees were now given free hands to act according to their best judgment. Under date of April 7th, 1907, it is recorded that the chapel had been sold to the Salvation Army for \$2000, and that Emaus congregation was to have the use of it for Sunday School purposes every Sunday forenoon for a consideration of five dollars per month. In the same report we read that the house lying immediately in the rear of Emaus church had been purchased for \$1700 to be used as residence for the church janitor. It had proved difficult to keep the same janitor for any length of time for lack of suitable quarters in the vicinity of the church. Hence the purchase.

About this time also a new heating plant was installed, and the church was repainted. Several large young people's meetings were held during these years, and the annual conference of the Wisconsin District was held in Emaus church in Rev. Prøvensen's time.—But the pastor's health was failing. Several times he was unable to attend to his pastoral duties, and Rev. Dahlstrøm was called upon to take his place. In 1908 Prøvensen resigned. The congregation asked him to recall his resignation, at the same time offering him a three months vacation on full pay. This Rev. Prøvensen agreed to. Rev. Dahlstrøm was engaged as vicar during the pastor's absence at \$50 per month. The vacation seemed to benefit Rev. Prøvensen, and he returned to his work greatly refreshed. But the improvement was only temporary. Before long his health was poorer than ever, and in January of 1909 he again tendered his resignation. The congregation once more faced a change of pastors. Rev. Prøvensen accepted a call from the church at Coulter, Iowa.

It should perhaps be mentioned here that since the farmers belonging to Emaus church seldom attended divine service, and still more seldom paid their membership dues, it was proposed to strike their names from the membership list. Rev. Prøvensen requested postponement of action until he could talk to the farmers. He now held a meeting in the country and agreed to do so every other Sunday afternoon provided the farmers would furnish him transportation. This the farmers were glad to do, and the congregation sanctioned the arrangement.

The record of Rev. Prøvensen's ministerial acts in Emaus church is as follows: Baptized 197, confirmed 166, marriages 76, burials 86. The total number of communicants during his incumbency was 3239.



PASTORATE OF REV. S. C. ERIKSEN (1909—1913).

After Rev. Prøvensen's resignation, the congregation was engaged from February to May, 1909, in efforts to secure another pastor. Rev. A. H. Jensen, Ferndale, Calif., Rev. O. R. Olsen, Albert Lea, Minn., and Rev. L. Jensen, Ruskin, Nebr., were successively called and all declined. Then Rev. A. H. Jensen was called a second time with an offer to increase the salary to \$700, but he again declined. Rev. P. S. Vig, Luck, Wis., was the next choice, but he could not accept. At last the choice fell upon Rev. S. C. Eriksen, at the time professor in the theological seminary at Blair. This time the call was accepted. During the long interval between pastors Rev. H. J. Dahlstrøm served the congregation.

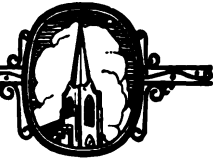


Pastor S. C. Eriksen

Søren Cornelius Eriksen was born on the island of Funen, Denmark, January 19th, 1879. In 1902 he graduated with high honors from the theological school of the University of Denmark. He came to America in 1905 to become professor of theology at Blair, while at the same time he was to serve the congregation at Argo, Nebr. In this capacity he remained until in 1909 he accepted the call from Racine. Eriksen was, then, the second theological candidate from Denmark to serve Emaus church. At this time also the situation was difficult. Three matters in particular occupied the minds of the congregation. Each of these we shall take up separately though the treatment must necessarily be brief.

The Proposed Sale of Emaus Church

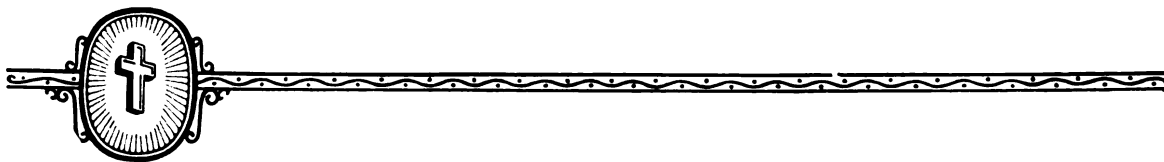
When this beautiful church was built in 1878, the location was central to the Danish population of the city. Some ten years later a great many Danish people had settled at Racine Junction, and the chapel was built which prepared the way for Our Savior's church. From 1890 up to Rev. Eriksen's time hundreds of Danish families had built homes in West Racine, across the River, and several of the older members had sold their properties in the vicinity of the church and moved farther west. It was but natural that those who had established themselves in West Racine should want the church in their midst, especially since that part of the city seemed a promising field. But it was equally natural for the older members who so long had been at home under the roof of Emaus church to rebel against the idea of seeing the venerable structure pass into strangers' hands. "So many happy memories attach to this place", some one said when the question was discussed.



Those who favored removal had picked the spot where the North Shore Electric station now lies as the site of the new church. The records seem to indicate that the new pastor also favored the idea. He thought it would increase the opportunities for home mission work. The question first came to a vote on August 22nd, 1910 (the anniversary of the founding of the church). The vote was by ballot, without debate. 32 votes were cast for removal and 24 against, and 14 ballots were blank. Thus no majority was obtained. The matter now rested until June 1912 when a petition signed by 18 members and 9 young men brought it before the congregation again. The result, however, was about as before—the old church was not to be sold.

The Mission in West Racine

Although the congregation would not consent to removal, it was fully awake to the urgency of the call for mission work in West Racine where so many Danish people were now living, and where church workers of other denominations were already active. Co-operation was therefore sought with Immanuel's and Our Savior's churches for a joint effort, particularly in Sunday School work, in the new locality. Several joint meetings were



held, but no agreement was reached. Emaus congregation then elected its own committee, with the pastor as chairman, to take up the matter, but nothing further was done at this time.

In this connection let it be noted that the congregation had been holding its 4th of July celebrations and other open air gatherings at a certain spot west of the river. On such occasions several hundred people would frequently gather, and these events had been of great importance to the congregation. But now the ground had been subdivided and lots had been sold for building purposes. In consequence the congregation was deprived of its customary outing grounds. To remedy this in some measure it was decided to buy five lots at \$500 each for use primarily as meeting ground and eventually as site for a new Sunday School.

The Parsonage

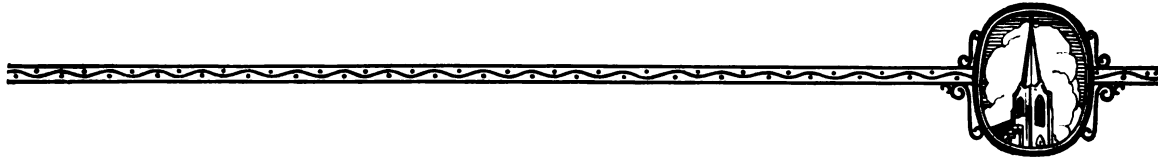
As previously related, the parsonage had been built by Rev. Dan and taken over by the congregation at the end of his term in 1880. Repeated alterations had failed to make the building a satisfactory modern dwelling. That part of the congregation which favored removal to a new locality was naturally disinclined to entertain any proposition to modernize the parsonage in its present location. After a great deal of temporizing it was finally, on Nov. 4th, 1912, decided to sell the old building for \$600 and to erect a modern brick structure on the site at a cost of not more than \$5500. The same meeting allowed the pastor \$20 per month for house rent during the period of construction. The pastor was also given a month's vacation which he made use of to take a trip to Salt Lake City, Utah, where he was present at the dedication of the new Danish Lutheran church. Shortly after his return to Racine he resigned his charge.

The Day School Discontinued

Under varying fortunes the day school of the church had been kept going ever since the time of Rev. Dan. As previously noted, Miss Eline Arildsen was the last of the parochial school teachers. She handed in her resignation soon after Rev. Eriksen had resigned as pastor. When Miss Arildsen could not be induced to stay except upon condition that her salary be increased to \$500, the congregation voted to discontinue the school for the present. That the school had been of value to the congregation is beyond all doubt. Its benefits are traceable in the church to this day.

* * *

The choice of Rev. Eriksen's successor was anticipated with a good deal of anxiety. When the congregation met to elect, the two leading candidates proved to be Rev. Harald Jensen Kent, until recently missionary



pastor at Salt Lake City, and Rev. C. H. Jensen, formerly pastor of Emaus and now serving Holy Ghost church at Waupaca, Wis. The latter received a two-thirds vote and was declared elected. Shortly after the election a considerable number of members gave notice of withdrawal from the congregation. These were mostly of the party which had favored removal to West Racine. They now joined in organizing Gethsemane church. Rev. C. H. Jensen accepted the call extended to him and became for the second time pastor of Emaus church. God prospered his work, and before long the congregation had retrieved its losses in membership.

In Rev. Eriksen's term new colored windows were put in the church, mainly through the efforts of the young people. Their contribution in money was \$200. The old method of collecting membership dues by the deacons in their respective districts was superseded by the modern envelope system.

Rev. Eriksen served Emaus church during the period lying between the annual synodical conference of 1910 and that of 1913 both of which were held in Racine. When the conference of 1913 convened, Rev. Eriksen and family had departed for Denmark. He is now in charge of the parish of Øster Snede which lies between the cities of Vejle and Horsens. From this parish came many of the early members of our United Danish Church.

The following ministerial acts were performed by Rev. Eriksen in Emaus church: Baptized 132, confirmed 98, married 27 couples, buried 61. The total number of communicants was 1640.

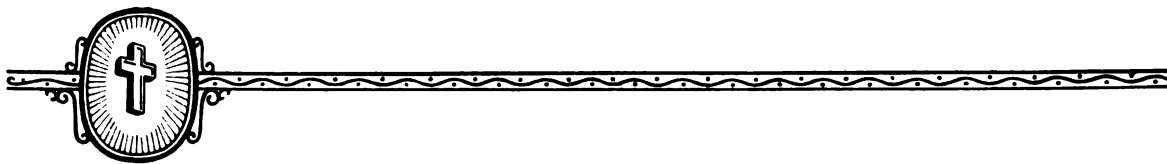
As evidence of interest in the mission work among the Mormons is to be mentioned the fact that Emaus congregation donated its old church organ, rebuilt and freight paid, to the new church at Salt Lake City.

SECOND PASTORATE OF REV. C. H. JENSEN (1913—1921)

Since the close of his first pastorate in Racine Rev. C. H. Jensen had been president of Luther College until 1908, and from that time on pastor of Holy Ghost church at Waupaca. During his term at Waupaca, Holy Ghost church enjoyed a substantial increase in membership and acquired its present elegant and convenient parsonage.

In accepting this second call from Racine, Rev. Jensen made certain stipulations to which the congregation agreed, namely: 1) Two weeks vacation for the pastor each year. 2) That only one congregational business meeting should be held annually except when matters of such special importance came up that in the opinion of the Board of Trustees it required a vote of the congregation to decide them. In such cases two weeks notice of the meeting should be given.

Rev. Jensen moved to Racine late in July, 1913. Before his arrival 38 persons, married and single, had withdrawn from membership in Emaus "out of consideration for the mission at West Racine" as they put it in a



Church Council during Pastor C. H. Jensen's Term

letter addressed to the congregation at the time. This was the beginning of Gethsemane church in West Racine. Later several other members also withdrew from Emaus, but for what reason does not appear.

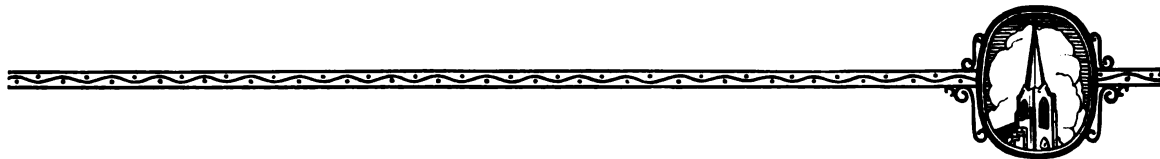
On October 5th, 1913, the new parsonage was dedicated to its use. The cost of the building had been around \$6000.

The amendments required to comply with the above mentioned stipulations by Rev. Jensen were passed by the congregation on Dec. 15th, and from this time on the deliberations of the business sessions are found to have been on a decidedly higher plane.

To gain an idea of the relative size of the congregation at this time, let us here note that in 1913, according to Rev. Eriksen's last parochial report, the congregation numbered 593 souls, 381 confirmed members, and 405 communicants. In 1914, according to Rev. Jensen's first report, the number of souls was 412, of confirmed members 225, and of communicants 420. A comparison of these figures will show that although the church had lost 156 confirmed members, the number of communicants had been increased by 15.

On Jan. 1st, 1914, the church debt was \$4250.00. Within a year it had been reduced to \$3000. By Jan. 1st, 1919, it was only \$1900. During the following twelve months the debt was further reduced by \$400, and by Jan. 1st, 1921, it had been wiped out.—Figures tell their own tale.

In 1914 the delegate from Emaus to the annual synodical conference



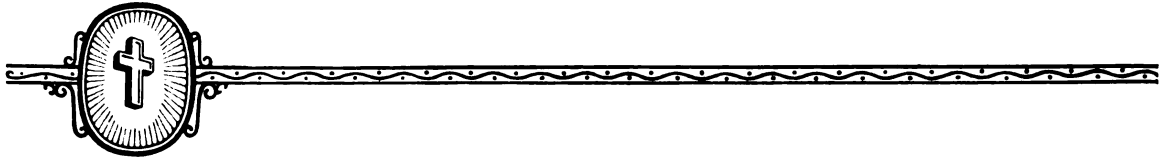
Young People's Society during Pastor C. H. Jensen's Term

was instructed to vote for the continuation of "Kirkebladet". The congregation also repeatedly requested the resumption of school work at Luther College. In this, however, they were doomed to disappointment.

In 1916 the church celebrated its 65th anniversary. Several former pastors were invited to participate in the festivities, and Rev. Jensen wrote for the occasion a brief sketch of the history of the church. In the same year the new Danish hymn book (*Salmebog for Kirke og Hjem*) was introduced.

After the entry of the United States into the World War in 1917, young men of Emaus church to the number of 63 were enlisted to serve under the Stars and Stripes on the bloody fields of Europe. It is noticeable that the war period brought the English language into the foreground. In 1918 Emaus church through its delegate to the annual conference of the synod proposed the establishment of a chair in English theology at Trinity Seminary. Likewise an English department was started in the local Sunday School about this time. Since the war had greatly increased living expenses, the pastor's salary was raised first to \$700 and later to \$1200.

When the soldiers returned from the war after the signing of the armistice on Nov. 11th, 1918, Emaus church held a home-coming celebration and mission festival in their honor. The church also helped to secure the closing of all saloons in the city on Home-coming Sunday. The offering taken up in Emaus church for the benefit of the Lutheran Church in the war-



stricken countries was designated to go to Schleswig, the birthplace of the pastor and several of the members.

On Jan. 17th, 1921, the congregation voted to offer Rev. Jensen three months vacation. The pastor and the church council to arrange for temporary service. About this time, however, Rev. Jensen resigned his charge, and on April 18th, 1921, Rev. E. R. Andersen of Froid, Mont., was called to become his successor. Notice of election was telegraphed to Rev. Andersen.

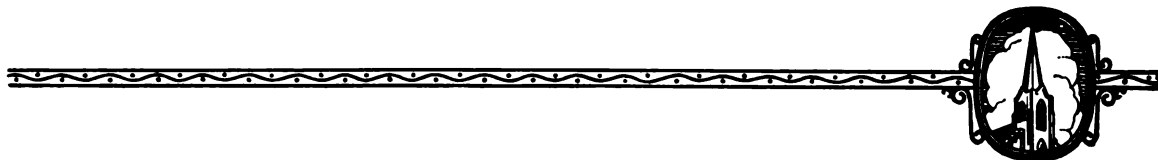
In closing this chapter of our history let it be noted that Emaus church continued ever mindful of her duties toward the synod, the district, and in respect to local charity. The congregation took part in paying off the synodical indebtedness, and contributed to the support of the District Missions, particularly that at Green Bay, Wis. Also the Sanitarium at Brush, Colo., and the various activities of the synod at home and on the mission fields. Help was also given toward the building of the new church at Omaha, Nebr., when the old one had been wrecked by a tornado on Easter Sunday, 1913. And yet, when Rev. Jensen left Racine, Emaus church was free from debt.

The ministerial acts of Rev. Jensen's second term are as follows: Baptized 207, confirmed 136, married 76 couples, buried 125. Total number of communicants 3420.

Rev. Jensen was killed in an automobile accident near Atlantic, Iowa, on September 2nd, 1925, while on the way to Elk Horn to speak at the funeral of his friend, Rev. N. J. Bing. The body was conveyed to Racine for burial. His grave may be found in the new cemetery in West Racine.

Notwithstanding the large number of deaths, the membership of the church had increased from 225 in 1913 to 387 in 1921, and the number of souls had increased during the same period from 412 to 466.

Among the 125 buried, as here noted, was Lars Mogensen, who died from injuries sustained in a run-away accident in April 1915. Mogensen was born July 3rd, 1846, at Løkken, Vendsyssel, Denmark. He must have come to Racine prior to 1872. In 1879 he became a member of the church, and in 1881 he was made a deacon. In 1890 he was elected to the Board of Trustees. To this office he was re-elected in 1892 and in 1895. The Mogensen homestead adjoins the church property on Mound Avenue. Mr. Mogensen was a good and faithful church member. He often served on important committees and as delegate to the synodical conferences. His business was that of an expressman, the revenues from which appear to have made him right well-to-do. In later years, after he had retired from business, he lived in his new home on Kinzie Avenue. He was married three times. In an old book of ministerial acts from the time of Rev. Dan, three of his sons are mentioned. Each of these had a different mother. Mogensen's third wife, married to him in 1879, survives him. She is now in her 80th year and still lives on Kinzie Avenue.



PASTORATE OF REV. E. R. ANDERSEN (1921—.....)

Rev. E. R. Andersen is the first pastor of Emaus church who was born and educated in this country. As a native American he is master of the English language to a far greater extent than any of his predecessors. By his election the congregation testified not only to the fact that they

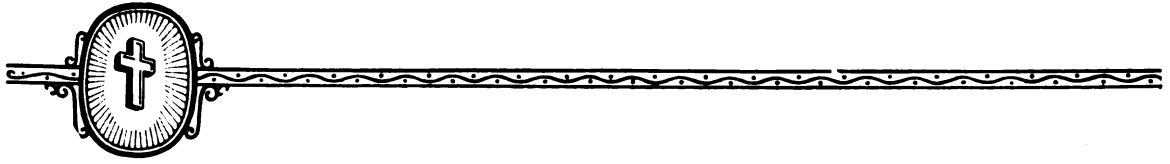


Pastor E. R. Andersen

hold this country to be their permanent home, but also that they desire to bring up their children in the faith of the Lutheran Church and of their forefathers. This purpose can best be accomplished through the medium of the language of the country in which the children are born. Therefore it is imperative that this language be used in school and church as it is now used in most of the homes. On the other hand the congregation also earnestly desired to continue the use of the Danish language in the church. This is plainly seen by the terms on which Rev. Andersen was called. The new pastor had this advantage over each and all of his predecessors that he

was well acquainted with local conditions, having, so to speak, been brought up in Racine, as will appear from the following sketch of his life.

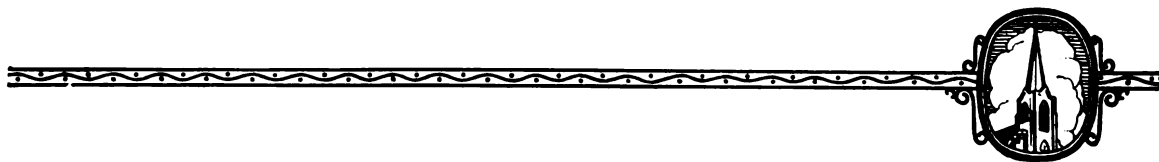
Edward Rudolph Andersen, whose ancestors came from Denmark in the sixties and settled in eastern Nebraska, was born Sept., 23rd, 1879, at Argo, Burt County, Nebraska. His parents were Hans Andersen (died in North Dakota, Dec. 15th, 1924) and his wife Marie. A great spiritual awakening swept over the settlement in those days, and Hans Andersen and wife were among those whom it affected. Their deep religious experience was reflected in the rearing of their large family. Some years later the family moved to Racine, and Edward was confirmed in Immanuel's church. But it was through Rev. C. H. Jensen of Emaus that he, at the age of 18, found peace with God and conceived a desire to serve on the mission field. With this in view he entered Trinity Seminary at Blair, Nebr., in his last year at school, one of his professors was Rev. S. C. Eriksen, who subsequently became pastor of Emaus church. When Andersen had completed his course, and no opportunity appeared for service among the heathen, he was ordained to the ministry at Kenmare, N. D., in June, 1906, upon call from the churches at Fremont, Nebr. When Emaus church celebrates its 75th anniversary, its pastor will have been 20 years in the ministry. The call from Racine came to Rev. Andersen while he was in charge of the church at Froid, Mont. He was also at the time president of the North Dakota District. He returned the call, but when it was extended to



Male Chorus, Pastor E. R. Andersen's Pastorate



Sunday-School Teachers, Pastor E. R. Andersen's Pastorate

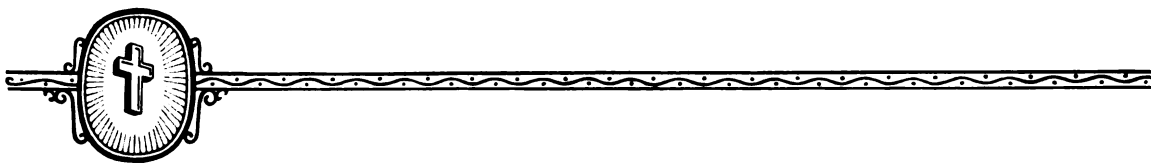


him a second time, he accepted. Some of the specifications of the call were as follows: 1) Two English evening services per month, if, in the opinion of the pastor and the church council, conditions demand it. 2) There is no day school, but the pastor conducts Saturday school. 3) Young people's meetings twice monthly in English and twice in Danish, as circumstances demand. 4) The pastor's salary to be \$1500 per annum.

Of the history of Emaus church remains to be told only the following: —John Lange has served as chairman of the business meetings since 1918, M. Andersen as secretary since 1913. Søren Hansen as church treasurer. Simon Petersen, who had been made a deacon in 1880, continued to serve as such until 1922. This man was born at Albæk, near Sæby, Denmark, Sept. 29th, 1843. He came to Racine in 1871 and joined the church in the following year. His wife died in 1912, and although he has three children living, the old man continues to dwell alone in his own old home, which he steadfastly refuses to leave. On Dec. 4th, 1922, when he retired from office, the congregation extended him a vote of thanks for his long and faithful service.

In 1923 a committee was chosen to prepare and publish a history of the church for the occasion of the 75th anniversary celebration in 1926. This committee was constituted as follows: Rev. E. R. Andersen, Søren A. Hansen, Mikkel Andersen, and Anton Hansen.

On May 14th, 1923, Rev. Andersen announced that he desired to change the established order to permit of holding an English and a Danish service, with an interval of 15 minutes between, on every Sunday forenoon. The idea found favor with the congregation, who approved of the change and voted to discontinue the Sunday evening services. The necessary changes in the by-laws were ordered made, after which the constitution and by-laws were to be translated into the English language. A little later the pastor's salary was increased to \$1800 per annum, and repairs to the church property to the extent of 7 or 8 thousand dollars were ordered. It was also voted to leave no indebtedness unpaid at the time of the jubilee.



Various Activities of Emaus Church

MEMBERS WHO BECAME MINISTERS

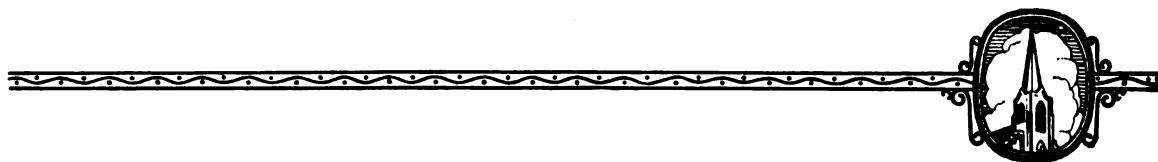
A burning question in all church denominations to-day is this: Who will preach the gospel to our posterity? The ministerial office holds little attraction for the youth of to-day. It was not always thus. In an earlier day the spirit of service was fostered in the various congregations, and Emaus church in particular was conspicuous for the number of young men she sent into the ministry. No less than eleven of our present ministers have lived in Racine in their youth, and of these six probably came from Emaus church. But there were other young men of the church who also entered the service. The first of these—previously mentioned in this history—was **Markus Frederik Wiese**. This man was born on the island of Falster, Denmark, in 1842. His parents were German. He came to America in 1863, and he must have joined the church at Racine the same year, since we find it recorded in the report of a meeting held Dec. 9th, 1863, that he was elected deacon. After having taken a course in theology at St. Louis, Wiese was ordained to serve the church at Indianapolis, then belonging to the Norwegian synod. He now resides at Cambridge, Wis., and is one of the oldest living ministers of the Lutheran Church in America.

A Norwegian minister who spent some of his early years in Racine is **Melchior Falk Gjertsen**, whose father, J. P. Gjertsen, was pastor of the church from 1865 to 1867. M. Falk Gjertsen was born in 1847. Another son of Rev. J. P. Gjertsen, **Gerhard L. M. Gjertsen**, born 1853, attended high school at Racine 1864—1867. He was ordained in 1874 and remained in the ministry until 1886 when he engaged in business. He died in 1896.

Jens Jensen (Mylurd), born 1849, lived in Racine and studied under Rev. Adam Dan from 1873 to 1875. He was ordained in 1878 after which he served as pastor of various churches. His longest term was at Cedar Falls, Ia., as successor to Rev. A. S. Nielsen. He remained in the Danish Church and died as pastor of a church at Diamond Lake, Minn.

Rasmus Nielsen, born 1848, was school teacher in the Racine congregation 1877—80. In 1881 he was ordained to serve the church at New Denmark, Wis. He belongs to the Danish Church and now lives as pastor emeritus at Windsor, Conn.

Carl Mettus Olsen, born 1872, was a member of the congregation in



the time of Rev. Dahlstrøm, through whose preaching he was converted. He studied at Elk Horn and at Blair, and was ordained in 1898. He is now pastor of the church at Denmark, Wis., and president of the Wisconsin District.

Jens Kristian Jensen, who was born 1866 and came to America in 1890, was a member of the congregation and teacher of the church school in Rev. Dahlstrøm's time. From Racine he entered the seminary at Elk Horn and was ordained to the ministry in 1897. He is at present pastor of the church at Buffalo, Wyo.

Laurs A. Laursen was born 1865 and came to America in 1892, having received teacher's training in Denmark. For five years he had charge of the Emaus parochial school. He was ordained in 1908 and is serving the church at Omaha, Nebr.

Johannes Simonsen, now pastor of Siloam church, Chicago, was a member of the Racine church under Rev. Lyngby.

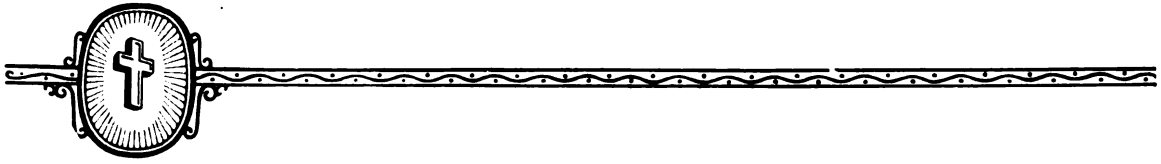
Edward Rudolph Andersen, present pastor of Emaus church, whose biography has already been given.

Besides the above named, who served Danish or Norwegian churches, is to be mentioned **Adolph Christian Petersen**, son of Hans Petersen and wife Sine. He was born in June and baptized Sept. 5th, 1869. He was confirmed on April 4th, 1884, by Rev. Lyngby. Later he became a minister in the English Lutheran Church, and in 1921 was living at Bloomington, Calif.

Several young women of the congregation have married clergymen. One of the earliest of these was Caspara Olsen, daughter of the Norwegian carpenter, Christopher Olsen, who was one of the instigators of the court proceedings in the time of Rev. Dan. Caspara Olsen had been a pupil of Rev. Dan in the first day school. In 1887 she was married to Rev. G. J. Omand of Jefferson Prairie, Wis. She died in 1891 and her husband in 1914. Christine Hansen, who married Rev. Niels Lang of Waupaca, now lives in Racine. She has been a widow since 1897. Others were Eline Arildsen who as Mrs. Uhrenholdt died in Soudan, Laura Thomsen, wife of Rev. Sørensen, Oshkosh, and Mrs. Rev. L. A. Laursen, Omaha.

OFFSHOOTS OF EMAUS CHURCH

There are now no less than 18 Lutheran churches in Racine. In the state of Wisconsin only the cities of Milwaukee and Watertown have a greater number. Nine of these 18 churches are Scandinavian. Five of the nine are Danish, and four of these belong to the United Danish Ev. Luth. Church. Emaus is the mother of no less than four other Danish churches in



Racine, and of one Norwegian. Of all these the last named was the earliest offshoot, having been organized in 1874. Then followed **Immanuel's church** in 1889, **Our Savior's** and **Bethania** in 1896, and **Gethsemane** in 1913. These repeated divisions—due, no doubt, largely to lack of wisdom, and other human failings—have proved the means not only of giving Racine high rank as a city of Lutheran churches, but they have also—under the omnipotent and benevolent hand of God—served to prosper the work of the kingdom and of the Lutheran church as such within and without. The four congregations of the United Danish Ev. Luth. Church in Racine are now of nearly equal numerical strength. Emaus is a little the largest and Immanuel's a little the smallest. According to parochial reports for the year 1924 the four congregations together number 1998 souls of which 572 are of Emaus, and 1415 confirmed members of which 427 of Emaus.

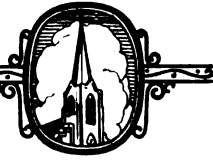
Daughter-churches of Emaus outside of Racine are as follows:

Kenosha

St. Mary's church, Kenosha, Wis., whose 50th anniversary was celebrated in 1924, was organized by Rev. Dan from Racine in 1874. The Danish people of Kenosha had up to this time been served by German Lutheran ministers. After Rev. Dan had held a number of meetings among them, a Danish congregation was organized and named as above. The Racine congregation permitted Rev. Dan to serve the new church as annex against a contribution of \$100 per annum toward his salary. This arrangement was continued between the two churches until 1887 when Rev. P. H. Miller became resident pastor at Kenosha.

Trinity Church, Chicago

While it may, perhaps, not properly be considered a daughter of the church at Racine, Trinity church, Chicago, was, nevertheless, founded through the efforts of Rev. Adam Dan while pastor of the Racine church. On March 20th, 1872, Rev. Dan conducted divine service in Chicago upon invitation from a group of interested Danish people, and on that day a congregation was organized, Rev. Dan being asked to serve as pastor until another minister could be called from Denmark. Rev. Dan advised an appeal to the Racine church for service, as was reported to the business meeting of March 25th. Whatever action may have been taken, it appears that Rev. Dan preached in Chicago at irregular intervals until July 1873, when Rev. J. A. Hejberg arrived from Denmark to take charge of Trinity church. —One candle lights another. Thus also in church work in these early days.



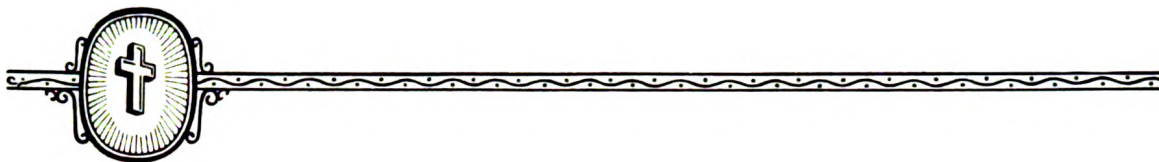
Emaus Church Missions

As such are to be named Truesdell, Union Grove, and other places visited by ministers from Racine in early days. This kind of work is no longer necessary since modern means of transportation have reduced distances to such an extent that ten or fifteen miles is no longer a barrier to church-goers. Emaus church to-day has a number of members living in the country.

MEMBERS FROM RACINE IN OTHER CHURCHES

In early days Danish immigrants usually remained in the cities long enough to save up money to enable them to acquire a piece of land on which to establish a permanent home. Land was cheap then, and the requirements for creature comfort were small. Emaus congregation has contributed its quota to many new settlements in various parts of the West and Northwest. In early days many members of Emaus church settled at Elk Horn, Iowa, at Friend, Nebr., and in Hamilton county, Nebr., where as many as a score of families could be named who at one time belonged to Emaus of Racine. In more recent years many from Racine have gone to Minnesota, Dakota, Montana, Washington, and other states, and of tradespeople many have gone to larger cities, particularly Chicago, where opportunities were better than at home. But in spite of all emigration, there are people in Emaus to-day who have held membership since the sixties and seventies of the nineteenth century. To many, home ties are hard to break.

In this connection it may be of interest to note that the church at Indianapolis owes its organization in 1868 indirectly to the church at Racine. At a gathering of the Danes of Indianapolis in the year 1867, Julius Stahr from Racine raised the question: "Why can not we Danes have our own church here as the people of other nations do?" Stahr had been an early member of Emaus church, as well as also the first president of the Dania Society at Racine. His name was dropped from the membership list of the church in 1867, but in the time of Rev. Dan, he and his wife appear again as members, and several of their children were baptized by him. The first pastor of the Indianapolis church, M. Fr. Wiese, had also at one time been a member of the Racine church, as has been previously noted in this history. At this time (1868) he was a student of theology at St. Louis, and belonged to the Norwegian Synod.



Church Council, Pastor E. R. Andersen's Pastorate

PRESENT ORGANIZATION AND MEMBERSHIP

From his accession up to January 1st, 1926, Rev. E. R. Andersen has performed the following ministerial acts in Emaus church: Baptized 115, confirmed 81, married 20 couples, buried 85, and he has had a total of 2404 communicants. The total number of souls in the congregation is now 585, of confirmed members 435. The present officers, of whom some have served many years, are:

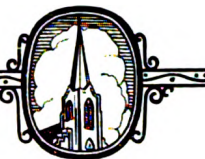
President: John Lange,

Secretary: Mikkell Andersen,

Treasurer: Oscar Scheel,

Trustees: Søren A. Hansen and Vilhelm Christensen,

Deacons: Julius Poulsen, Anton Jacobsen, Carl Monefeldt, Martinus Jensen, Chr. Christensen, Ernest Petersen, and Adolph Andersen.

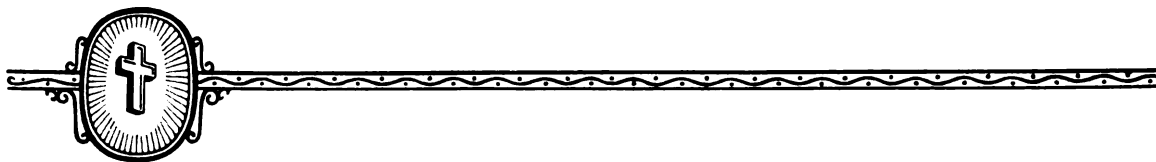


Ladies Aid Society Officers and Collectors, Pastor E. R. Andersen's Pastorate

ORGANIZATIONS WITHIN THE CHURCH

Emaus Church Sick Benefit Association was organized 1883—in Rev. Lyngby's term. It has been a success from the beginning and an aid to the congregation in financial and other ways. Church members only may belong to the association. The present membership is 113. In case of sickness the association pays seven dollars per week for fifteen weeks in a year. At death \$100 is paid toward defraying burial expenses. To meet this expense an assessment of one dollar per member is levied. Membership dues are 50 cents per month. On Jan. 1st 1926, the treasurer reported balance on hand \$1068.19. The association owns a library of some 700 volumes. So far only Danish books have been bought, but the demand for English is increasingly felt in this as in other branches of the church work. The librarian is Mr. Peter Mathiesen. The officers of the association are: Anthon Hansen, president; Julius Poulsen, vice president; Carl Simonsen, secretary; Søren A. Hansen, treasurer; Otto Christiansen, assistant treasurer.

In a large congregation whose members are largely working men with no capital other than their capacity for work, the utility of such an organization is apparent. When the family income stops through failure of health on the part of the bread-winner, the association steps in with timely aid to tide over the crisis. Thus is counteracted to a considerable



extent the allurement of the secret societies. With their own experience as a background, it was but natural that delegates from Emaus should repeatedly urge upon the synodical conferences a synod-wide organization of similar character. So far, however, the appeal has met with no response.

The Ladies' Aid Society

The first mention of such a society is found in the report of the meeting of Dec. 29th, 1871, when C. Olsen proposed the organization of a Ladies' Aid Society. His motion was seconded and probably carried. But soon the sentiment seems to have changed, for at a later meeting the congregation by a unanimous vote refused to recognize such a society, admonishing the women to work quietly at home and give the proceeds of their work to some worthy cause.

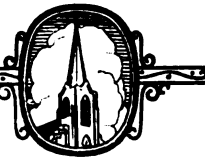
But it appears that the women were not discouraged, and the society has since become an important church activity as shown by the published annual report. The society now has 144 members, each paying monthly dues of 15 cents. The present officers are: Mrs. Adolph Andersen, president; Mrs. Chr. Christensen, vice president; Mrs. Niels Hansen, secretary; Mrs. Ernest Petersen, treasurer; Mrs. James Hvid, Mrs. Robert Petersen, Mrs. H. M. Hansen, Mrs. Otto Christiansen, Mrs. Christine Lang, and Mrs. John Jepsen, assistants to the treasurer.

The society contributes \$185 to our various missions and \$25 toward the support of a Bible woman in Japan. But the society's chief mission lies within the home church. The society meets regularly every other Wednesday. The meetings are usually opened by the pastor, but the business of the society is conducted by the women themselves. The Aid Society has been an important factor in the affairs of the church for many years. It has often stepped in to carry some project through when the men were tired and discouraged.

The oldest living one-time member of the Emaus Ladies' Aid Society is probably Kirsten Pedersen, nee Christoffersen, now living at Tacoma, Wash., at the advanced age of 88 years. It was, doubtless, in her home in Racine that the Ladies' Aid was first organized in 1871. Other facts from her life and that of her husband have been given in a preceding chapter.

Emaus Young People's Society

The various pastors of Emaus church since 1870 all did special work among the young people. This is especially true of Lyngby and Dahlström. No Young People's Society was organized, however, until the second pastorate of Rev. C. H. Jensen. At the present time the society numbers 65 members. The membership dues are 20 cents per month. The society is a part of the Young People's League of the United Danish Ev. Luth.



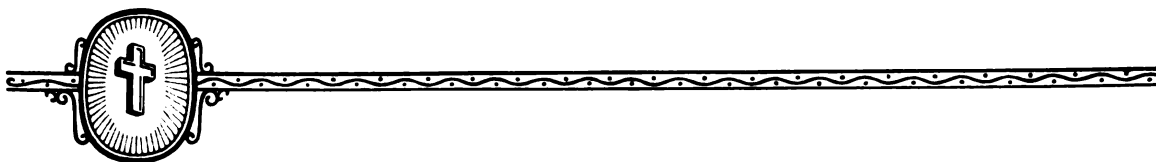
Officers of Young People's Society and Group Leaders, Pastor E. R.
Andersen's Pastorate

Church. A special mission of the society is to help maintain workers in the mission fields of Japan and Santalistan in India. It has also time and again rendered valuable aid to the congregation in financial and other ways.

In this connection let it be noted that within the 75 years of the existence of Emaus church, the country has been at war three times—the Civil War (1861—65), the Spanish-American War (1898), and the World War (1914—19). In each of these wars young men from Racine have participated. How many of them came from Emaus can not be determined for the first two of the wars mentioned. Of those who fought in the Civil war we can name only Peder Chr. Madsen, who joined the church in 1857. He died in a hospital at Annapolis, Md., in 1864. But we do know that no less than 63 young men of Emaus bore a part in the World War. Two of these gave their lives for their country's cause. Immanuel Andersen, son of Mikkel Andersen, was killed in battle in France. Andrew Simonsen died in the training camp and was buried from Emaus church.

The Emaus Church Mission Society of 1923

This society was organized in the home of the pastor in February of 1923. Its purpose is to help support foreign mission work. The society



Mixed Choir, Pastor E. R. Andersen's Pastorate

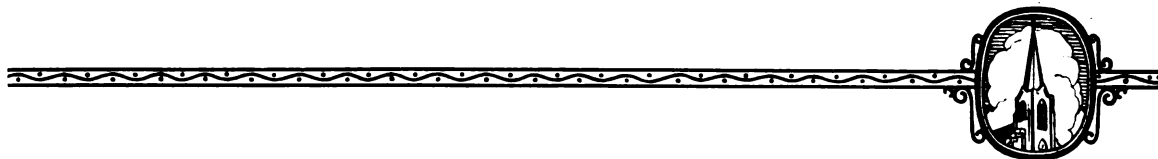
now numbers 54 members. The dues are 20 cents per month. Meetings are held every other Tuesday with lectures or reading on foreign mission work. The society takes special interest in the Japan mission and that of Santalistan. Present officers are: Miss Olga Nielsen, president; Miss Florence Olsen, secretary; Miss Emma Thomsen, treasurer.

Emaus Sunday-School and Bible-Class

Whether or not the Sunday-School is to be considered one of the separate organizations of the church, we can all agree that its work is of the utmost importance to both the home and the church. Emaus church to-day has a Sunday-School with 20 teachers and 237 pupils enrolled. The work is now almost exclusively English.

It is interesting to note that Sunday-School work has been on the program of Emaus church almost since the beginning. As early as 1855 we find recorded a decision to take up Sunday-School work, with Norwegian text books as guide. Nothing is recorded concerning the size of the first Sunday-School. No doubt it was very small. During the dark period of the church at the beginning of the sixties the Sunday-School work must have lapsed, for in the records for the year 1864 we read that "it was agreed to begin a Sunday-School as soon as possible."

The first day school was kept during the summer of 1869 with



“Student” Lund as teacher. This was in the term of Rev. Muller-Eggen. The Sunday-School met in the church, and it appears that there was but one teacher in the beginning; for in 1871 we find it recorded that Mrs. Nielsen was to have 25 cents per week for her services as instructor. This was under Rev. Dan.

Sunday-School and Christmas-Tree usually go together. Not so at Racine in the beginning. The first Sunday-School was organized in 1855, it was 15 years later when the first Christmas-Tree festival was held in the church. As far as can be ascertained, the custom has been followed ever since.

From the time of Rev. Dan the day school assumed importance in the congregation. By the terms of his call Rev. Dan was required to teach the children three hours every Saturday forenoon. This precedent was followed by several succeeding pastors. Gradually, however, this general Saturday school changed into the more special catechetical instruction.

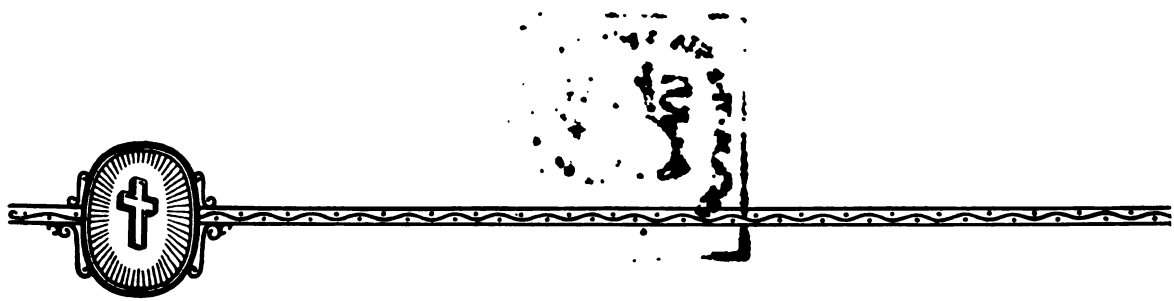
Among those who have taken a special interest in the school work of the church are to be mentioned here Anton Hansen, for many years superintendent of the Sunday-School, and Mikkil Andersen, the present superintendent. Nels Petersen is leader of the Bible-Class. Since 1913, when the all year church school was discontinued, summer school has been kept regularly during the months of vacation in the public school. Usually a student from the theological seminary at Blair is the teacher.

The Cradle Roll

This is the name of an organization effected in September 1923 to serve as a feeder for the Sunday-School. Whenever the pastor has baptized a child—whether within or without the church—he reports the fact to the president of the Cradle Roll society. This officer then calls on the child’s parents, enrolling the child in the Cradle Roll and presenting it with a certificate of membership. The society keeps in touch with the children by sending birthday greetings and by an annual reception given the children and their mothers. When a child reaches the age of four years it is transferred from the Cradle Roll to the Sunday-School. Mrs. Chr. Christensen has had charge of this work from the beginning. Hers is no easy task, but up to this time she has not tired of it.

* * *

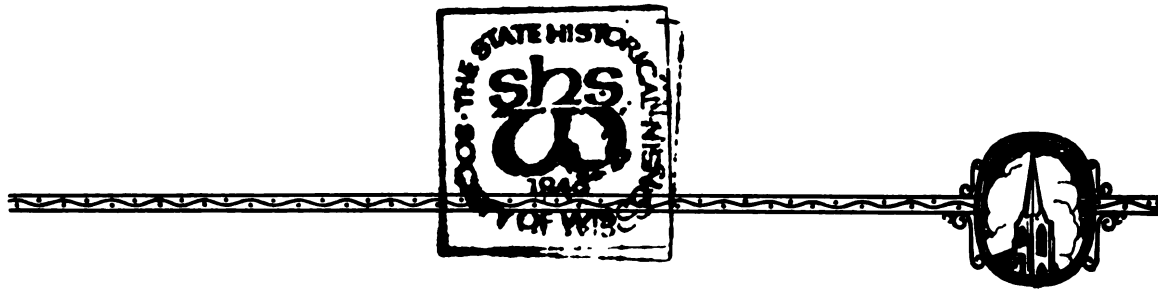
The foregoing list of activities bears testimony to the fact that Emaus church is a working church, that aims to care for its members at all ages and stages, young and old, sick and sound, large and small. God grant that the work may continue to prosper as by His grace it has during the three quarter century now past. Without God’s blessing our best efforts remain fruitless.



The First Church Building

We know that the Emaus church of to-day was built on Chippecotton street (now Mound Avenue) in 1877—78, but the church records fail to show where the first church building was situated. Under date of August 24th, 1851, the record tells us that the church was to be 24 x 36 x 18 ft. in size, with three windows on each side. But not a word about the location. We know that the old building which was sold after the completion of the new church lay on State Street near the present Dania Hall. Some, however, insist that this was not the original site. In the Racine city directory for 1868 we find listed: Scandinavian Lutheran Church, West Side, Marquette Street, between State and Liberty. Rev. M. Eggen. Service 10:30 A. M. and 7:30 P. M.

Neither has it been possible to find a picture of this early church building, although some claim to have seen one. Some idea of its appearance may be gained from a set of painting specifications recorded under date of May 18th, 1868: "Ceiling sky blue. Walls light blue—as light as possible. Doors and windows white. Altar and pulpit white, trimmed in gold. Wainscoting light violet. Upper edge of gallery black walnut color. A wide border all around the walls under the ceiling. Steps to pulpit and front of altar ring light violet." The painting was done by J. Hansen for the sum of \$225.



Pastors of Emaus Church 1851—1926

Norwegian Ministers 1851—1871

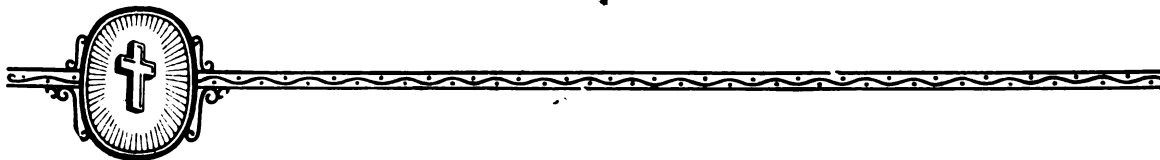
1. Andrewson, Ole: 1851—52 and 1863—65.
2. Larsen, Hans (or Henry): 1852—53. Died in fall of 1853, probably in Racine.
3. Hattlestad, O. J.: 1851—54 and from 1858 on. At first lay preacher. Later ordained.
4. Scheie, A.: 1854—57. This and the previous pastor resided in Milwaukee and served Racine as annex.
5. Gjertsen, J. P.: 1865—67. First resident pastor. Served also other churches.
6. Muller-Eggen, J.: 1867—71. In his term the Danes acquired a majority in the church.

Danish ministers up to the present time:

7. Dan, Adam: 1871—80. Ordained in Racine. Built first parsonage.
8. Kirkeberg, O. L.: 1880—82. Break in relations with Dania Society.
9. Lyngby, Th. C.: 1882—87. The first theologian from Denmark.
10. Dahlstrøm, H. J.: 1887—93. A period of strife in the Danish Church.
11. Holm, N. V.: 1893—97. Became first pastor of Our Savior's Church.
12. Jensen, C. H.: 1897—1904. Served two terms.
13. Prøvensen, Elias: 1904—09. Now in Denmark.
14. Eriksen, S. C.: 1909—13. Second Danish theologian. Returned to Denmark
15. Jensen, C. H.: 1913—21. Second term. Met accidental death in 1925.
16. Andersen, E. R.: 1921—. First American born pastor.

Of these ten Danish ministers the first five belonged to the Danish Church. The last five to the United Church. Two belonged to both at different periods. Two remained under the jurisdiction of the church of Denmark and reported to Danish ecclesiastical authorities on their activity in America.

The first pastor's salary recorded was \$60 paid Rev. Scheie in 1854 for service one Sunday out of six throughout the year. The latest on record is \$1800. In the call issued to Rev. Dan is stipulated a salary of \$600 and three free will offerings. This shows that the pastor's salary is made up of a fixed and a variable part.

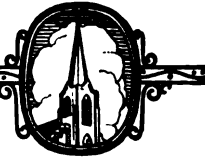


Past and Future

It is not a church free from spot or wrinkle which this history reveals to us. In this respect it is, however, like unto every other church of Christ in this world of sin and of death. From the beginning the church was little and lowly, surrounded by people who had little use for the Word of God, and less for the Lutheran Church. It thus became a struggling church—struggling against poverty within and encroachment of other denominations from without. But the Word of God was preached in purity and power by faithful witnesses, although not so copiously as to-day. And from this the congregation derived strength to persevere and to conquer. It seems that at first the sacraments were not given their full and proper place in the worship of the congregation, though they were never held in contempt. On the other hand, in the time of Rev. Dan they were much emphasized. The order of the Lutheran Church is “The Word and the Sacraments.” This is in full accord with New Testament teaching, for without the light of the Word, the sacraments soon become dead symbols.

A survey of the record of ministerial acts shows that during the 75 years up to 1926 a total of 3138 baptisms have been performed by pastors of Emaus church. Of these only 181 during the first 20 years. A total of more than 1075 young people have been confirmed in the church, of which only 82 prior to 1871. The greatest number of baptisms performed by any one pastor is 597 by Rev. Dahlström. Rev. C. H. Jensen in his first term confirmed the largest number of young people, namely 171. The record of marriages dates only from 1865. Since that time 979 couples have been married in Emaus. Here again Rev. Dahlström leads with 182 couples. A total of 1039 burials are recorded, beginning 1871.

From the very beginning singing has held a prominent place in the worship of Emaus church. Three different **Hymn Books** have been used. First the Norwegian (whether Guldberg's, Landstad's or Hauge's cannot now be determined). From the late sixties the Danish hymn book was used along with the Norwegian, and from 1871 the Danish only. “Konvents Salmebog” was used up to 1917 when it gave place to the newer “Salmebog for Kirke og Hjem”.



The church has twice been involved in legal proceedings. Each time a new congregation resulted as an offshoot of Emaus. Up to 1874 the church was a part of the Norwegian-Danish Augustana Synod, also called the Synod of Northern Illinois. From that time to 1897 it belonged to the Danish Church in America, and from 1897 it has been a part of the United Danish Ev. Luth. Church in America. It is to-day one of the largest congregations in the Synod.

Three languages have been used in the services—Norwegian, Danish, and English. Of these the first belongs entirely to the past, and the second largely so, while English is clearly the language of the future. But though times and conditions change, God and His way of salvation remain ever the same. Therefore we look upon the past with gratitude to God who, in spite of human frailty and perversity, has maintained His Church and His Holy Word among us. And in God's holy name we view the future with hope, certain of the fulfilment of His unbreakable promises unto eternal salvation for everyone who believes. And therefore we proclaim with joy:

SOLI DEO GLORIA!

In writing this history I have aimed to give a faithful and intelligible picture of the past. Should the reader find this aim in some measure realized, I shall be pleased. Difficulties were many. In the first place the records are not always clear, and since the scope of my work was limited, I could not indulge in lengthy quotations. Then, also, since the work necessarily had to be done at intervals between the performance of other duties, it has not been easy to maintain continuity. Again, I am not personally well acquainted in Racine, though I have been there on occasions now and then since 1879. And it is no easy matter to picture vividly that which you have not seen or experienced at first hand. Finally it will be apparent to everyone who is to even a slight extent familiar with the circumstances, that the difficulty of my task was increased by the many contentions that have centered in Emaus church in the past. I have sought to avoid these as much as possible, and where factional issues had to be introduced, I have tried to be impartial. I hope my humble efforts may thus impress the reader. And should anything be found of a nature to offend an old friend—for as such I hold many of the pastors of the church as well as the members—let it be taken for granted that no offense was intended. In conclusion I wish to express to the committee my gratitude for willing and valuable assistance. May the work meet with as much good will on the part of the readers.

P. S. Vig.

Blair, Nebr., February 13th, 1926.

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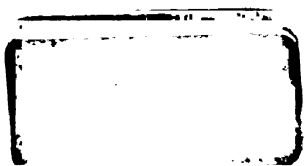
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